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The Chaplain

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OUR RELATIONS TO JAPAN ..... *Reinhold Niebuhr*
THREE-DIMENSIONAL COUNSELING ..... *Ch. R. A. Preston*
THE CLOCK CANNOT BE SET BACK ..... *Edwin F. Lee*

Also:

ILLUSTRATIONS • BACKFIRE • BOOK NOTES
PERSONALS • NEWS ROUND-UP • HUMOR
THOUGHT-STARTERS • QUOTES • WORK METHODS

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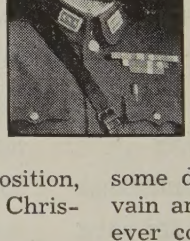
• *Is the promise of the herald angels about to be fulfilled?*

A Challenge From China

By Generalissimo Chiang Kai-shek



BETWEEN fifteen and twenty years ago our churches met with severe attacks, and there was a strong trend towards the stamping out of religion in China. At that time I was not a believer in the Christian faith. Because of popular opposition to the churches I also had doubts, but I studied the reasons animating the opposition, as well as the essentials of Christianity.

My study brought me to the realization that Jesus was not only the Savior of mankind, but also a leader of national, social and religious revolution. The revolutionary force which he gave to the world is not unlike that which inspired our Three People's Principles. This I made clear in my 1938 Easter message on the need of a religious faith as against secular superstitions. Therefore today I hold that the followers of Christ should not only practice the love taught by the Master, but also should make known his revolutionary spirit.

Year after year, for nearly twenty centuries, Christians have happily celebrated the birth of the most eloquent and convincing prophet of peace and of the brotherhood of men that ever lived on this earth. Dur ing all these centurie there has been no lastin peace in any land unde heaven. Yet the growin numbers of those wh have carried Jesu Christ's message of lov mercy and forbearanc over all lands and sea have never ceased t hope that mankind woul some day reject the leadership c vain and cruel tyrants. They hav ever continued to hope that man kind would some day ignore th call of those mad men who glorif predatory war.

Here in this land of ours the in sane rapacity of Japan has brough unspeakable horror and miser Yet perhaps nowhere in this suf fering world is there greater con fidence than among the people c China that the end of this era c mad conflict is realized, and tha the ancient promise of the ange on the night of Jesus' birth is abou to be fulfilled.

I

The life, character, teachings an spirit of service and sacrifice c Jesus inspire us to go ahead in ou struggle that we may bring in new world of freedom, equalit peace and happiness. Jesus taug

the kingdom of heaven, not something in the distant future, but something that may be realized now by "men of peace and good will" who have his faith and purpose.

At this Christmas season I am calling upon the Christians of our country—of all church groups, Protestant and Catholic—to pray for their country, to set an example of courage and sacrifice, to help awaken the national conscience, to strengthen the fainthearted and encourage the brave. Let us confess before God our own sins and weaknesses of our nation and ask his gracious guidance and protection, that he may deliver us as a national and people and guide us into peace, and help us so build as to make our revolution a success.

II

Let us give and serve and sacrifice as never before for the refugees driven from their homes and for all who have suffered under enemy oppression. I call upon all the churches in China and their members to give their all in the coming year to aid the wounded and sick, the homeless and destitute refugees, for we shall then fulfill our duties as Christians and citizens.

Our nation as a whole needs the faith, the high moral standards and the spirit of sacrifice of Jesus. Let us all at this time pray to God that he may purify us, strengthen us and make us worthy of our great heritage, of our revolutionary cause, of our part in the struggle for freedom, and the full victory that lies ahead. Only by strong character, great unselfishness, loving one's neighbor as one's self, bearing one another's burdens, and the courage and faith which Jesus showed through all his life can we carry through the last difficult phase of our struggle and attain final peace. We must be willing to give up everything now for the peace and future of our nation.

III

Christmas is celebrated throughout the world. Let us on this day remember the forces of our allies in China and all who are standing by the cause throughout the world. There can be no freedom of any kind, and especially no religious freedom, under the rule of such men as those who led Japan and Germany back to barbarism. Jesus said, "Ye shall know the truth, and the truth shall make you free." Pray God that we may know the truth and have the strength to be faithful to it.

During my detention in Sian, I read these words: "God is our refuge and strength, a very present help in trouble. Therefore we will not fear." I then saw the truth, and God gave me the strength to be faithful to it. Even though I have faced many dangers in my lifetime, yet I have become free. May those of our nation who are now in far greater danger enjoy that blessed freedom of the spirit which I have enjoyed. And may all of our nation, of whatever religious belief, confirm one another, on this day of hope, in the knowledge that God will reward with lasting peace those who make no truce with evil.

On this Christmas Day let all of my countrymen pray to be sustained in that faith.

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

The parable of the Good Samaritan is a condemnation of every form of isolationism.

—*Lewis Mumford* in *"The Condition of Man"* (Harcourt, Brace)

The last and best lesson of history is that man is tough. He has survived a thousand catastrophes, and will survive these that encompass him now.

—*Will Durant*

If a man is not familiar with the Bible he has suffered a loss he had better make all possible haste to correct. —*Theodore Roosevelt*

It does not take great men to do great things; it only takes consecrated men. —*Phillips Brooks*

If the church is to speak prophetically on the relationship of the nation to the world, we must not forget that our first duty is to see that we, ourselves, walk in the paths of righteousness and unselfishness. It is always easy to see injustice manifested in other countries. It is not so easy for us to acknowledge that in our midst there are moral and social sins which if unchecked will lead to national ruin. If God has used us as his agents to destroy the monstrous evil which has been corrupting Europe, his judgment will be the more severe on us if we in our own nation sin against the light. Of all the tasks in front of the church, there will be none so urgent as that of restoring to our own countrymen faith in the Living God as revealed in his righteousness by the prophets, and in his love by Christ Jesus. —*Archbishop of York*

Success in life is a matter not so much of talent or opportunity as of perseverance. —*C. W. Wind*

Most of us can, if we choose, make this world either a palace or a prison

—*Lord Avebur*

Give us, O give us, the man who sings at his work! Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness. He will do more in the same time—he will do it better, he will persevere longer. One is scarcely sensible of fatigue whilst he marches to music. —*Thomas Carlyl*

The greatest thing in life is faith . . . Believe it or not, I believe.

—*Robert L. Ripley*

Faith is simply taking what in all sincerity God offers. Faith is not belief in spite of evidence, but life lived in scorn of consequences.

—*E. Stanley Jones*

Many men owe the grandeur of their lives to their tremendous difficulties. —*Spurgeo*

It makes a difference to all eternity whether we do right or wrong today

—*James F. Cla*

Hell is an everlasting committee meeting in a good cause that will never come to pass. —*Shailer Matthew*

"We," said a famous radio voice "are much like travelers driving along a highway by night. There faithfully placed are reflector signs to warn of hazardous curves and dangerous crossroads. The lights of our cars pick up the signs and they reflect to us their warning or direction—*if we have the light!* But if our light is dark the signs are dark. They have no meaning for unlighted lamps."

We can never build a peaceful world on the foundation of national pride

Let God Play God

By Frederick K. Stamm, D.D.

(Minister, First Congregational Church, Chicago, Ill.)

"Let God play God." That is what someone said when he observed so many people who wanted to take things in their own hands instead of just going on uniting their minds and hearts in a common bond of human fellowship. The world has never lacked for men who set themselves on a pedestal and who imagined that of their own will they could shape the destiny of the world.

Some time ago I was driving my car in Chicago when I was stopped by a policeman. I was probably driving faster than I should have been; that does happen occasionally—even with a preacher. At any rate he said, "Where do you think you are going?" I told him where I was going, that I was in a bit of a hurry, and told him who I was. He looked at me a moment and then said: "Well, if you are a minister I guess I'll have to let you go. But you were driving along here as though you thought you were God himself." And who knows better than a policeman?

It is such driving that gets a man into trouble, and frequently gets other people into trouble. It is likewise that sort of behavior that gets the world into trouble, causes wars, throws the whole human race into a tailspin, and makes countless thousands mourn.

I remember when I first began to study something about the history of the Christian era, that I learned there came a time when the emperor of the Roman Empire was looked upon as a god. The people bowed down and worshipped him, so that after a while he came to believe that he had divine powers. The emperor was taken in just as Adam and Eve were taken in when the tempter said to him, "Ye shall be as gods."

I

Well, history has a habit of repeating itself. I was taught long ago that God made as one all peoples to dwell upon the face of the earth, and I believed it. But somewhere along in my experience I came to know that a great many people did not want to accept that idea. Hitler came to the place where he thought it was time for the Aryan race to assert its supremacy over others. Then Mussolini thought it was his nation's turn to assert its divine rights. I

don't know how far this idea is going to spread, but if we are not careful we will find that while we have won a military victory, the fascist ideas will prevail.

We are perilously near that state now, for the simple reason that in many quarters we want our ideas to prevail over all other ideas. And when you begin to make a human idea God's idea, you are at the root of much of the misery and suffering of the human race.

When people began to tell Abraham Lincoln that God was on his side, he replied that he was not so much concerned about that as he was about whether he was on God's side. That might be a pretty good philosophy for our nation and all other nations to adopt. It would be a fine thing if we would be content with letting God *be* God, and we ourselves willing partners.

II

There never was a time when people did not need religion, and there never was a time in my experience when I did not see some deep longing looking out from faces on the street, in the home, in the office and in the shop. There has always been a human hunger for God. Augustine was right when he said, "Thou hast made us for thyself, and our souls are restless until they rest in thee." But if the world is turning to religion the evidences are rather scarce. Rather is it much like the little boy who prayed at night but never in the morning. When someone asked him why he did this, he replied, "Any bright boy can look after himself in the daytime, but at night he needs some help."

After the last war, we took things in our own hand, and there are many signs that we want to return to our self-confident ways again. Only it is a little dangerous considering that some other strong nations are watching us.

III

There are a number of things that we have called sins. I can think of some of them: drunkenness, sensuality, profanity. We have laid a lot of emphasis on these sins and condemned them roundly. But there is one sin which we will not quite acknowledge, and out of which stems a lot of other sins. It is what religion down through the ages, and what men like Augustine and Paul and Jesus, considered a basic sin—pride.

Let your mind roam the field of literature and count the number of characters whose downfall was pride. Look about you and see the troubles that beset the world in personal, social, and international life, and you will come to the basic cause. It is pride that makes us behave as though the world revolves around us. It is pride that makes us feel superior to the man or woman next door. It is pride that makes us confident that our business is more urgent than any other business. Look at the squabbles in professions, in educational circles, in politics, all because one person one idea, one department, is considered to be more essential than the others. No wonder Alexander Pope called pride "the never-failing vice of fools."

And that is how God is made to take a back seat. We want to play God and turn the glory of the un-

orruptible God into the image of orruptible man. We will never uild a peaceful world on the basis f national pride. A great many eople today think it is their chief usiness to proclaim our own na- on's power, whereas it might be ell for our future if we would ow our heads in penitence. It is od, not man, who holds in his ands the destiny of the world.

I picked up one of the old mas- rs in novel-writing the other day -Charles Dickens—and read again is *Dombey and Son*. Mr. Toots in at novel is one of Dickens' great haracters. He was a half-wit, and e got everything external mixed p. He wore the wrong kind of lothes, gave people wrong names, nd never remembered who they ere. But inwardly he wasn't ixed up at all, because he was umble and recognized goodness nd virtue and truth wherever hey were to be found. Humility is theme that runs through all of Dickens' novels. He was always aying that humility is the only rue basis of enjoyment.

IV

Humility was at the bottom of ll the teachings of Jesus. It was he one virtue to which he laid laim, for he said, "I am meek and owly of heart, and ye shall find est unto your souls," and he pened the greatest sermon ever reached with these words, "Bless- d are the poor in spirit, for heirs is the Kingdom of heaven." But you cannot be humble and roud at the same time. And if a an or a nation is going to be great t will be necessary to set about chieving the greatest virtue of all, humility, and to get rid of the basic sin of society, pride.

Mr. C. S. Lewis, who takes a pretty round-about way of telling us what Christianity is, and often gets himself involved in a lot of strange reasoning, nevertheless does hit upon something in *The Screwtape Letters* that is true when he tells about this matter of pride. The Devil is talking to his favorite henchman Wormwood: "All virtues are less formidable to us once the man is aware that he has them, but this is specially true of humility. Catch him at a moment when he is really poor in spirit and smuggle into his mind the gratifying reflection, 'By Jove! I'm being humble,' and almost immediately pride will appear."

That simply says that you will not get rid of pride by saying you are humble. But there is a way out of our pride that is good. It is the way of setting ourselves to the task of coming to the aid of human needs. It is the business of exchanging the cult of personal and national achievement to the society of human brotherhood.

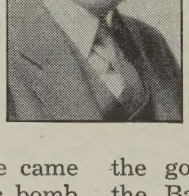
Does the rest of the world believe in God because it believes in us? There is no doubt about our achievement, the result of which has been the sorry spectacle of a war-torn world. We've played God. We wanted God to be like we are, instead of our being like God. And now the world is full of need—fuller of need than ever. The world needs men and women of humble and contrite hearts who believe that they are called in this sad day, not to think more highly of themselves than is right, but who will help God carry out his will.

• *Only faith can meet the fears now rampant in our atomic age*

Toward a Lasting Peace

By MALCOLM W. DAVIS, M.A.

(Associate Director, Carnegie Endowment for International Peace)



THE climax of events after the United Nations drafted their charter at San Francisco made their agreement to keep the peace and promote security and welfare throughout the world even more indispensable than it was before they met. In little more than a month from the end of their Conference came the disclosure of the atomic bomb with its demonstration upon Hiroshima and Nagasaki. In less than a month after the United States ratified the charter and, first among the nations, formally joined the new organization, there followed the end of the fight with Japan. The beginning of peace in the Pacific and Asia was hardly two months later than it had been in the Atlantic and Europe. So the Allies were faced suddenly and surprisingly with the responsibilities of reorganization and reconstruction in both areas.

Nothing could have shown more strikingly that, just as the efforts in the struggle were really inseparable, the endeavors for the peace were likewise indivisible. This fact has been indicated in meetings since then: At Potsdam in July the heads of the three major powers gathered with their advisers chiefly to discuss the fate of Germany; at London in September the Foreign Ministers of the five great powers, and representatives of several smaller states also, conferred on issues in the settlement of the war that reached around the world. Italy's frontiers the governments of countries in the Balkans, the Dodecanese Islands in the Aegean, trusteeship for Italian former colonies on the Mediterranean and the Red Sea the control of Japan and of her best holdings in Asia and the southwest Pacific—all were up for consideration. They bade fair to come up again and again before the problems could be successfully treated, since difference after difference of opinions and policies among the powers developed concerning each of them and almost no effective decisions could be achieved.

This was no real reason for surprise, even if it were unexpected. The difficulties revealed nothing new—they were always there. The common need to win the war somewhat camouflaged and concealed them. Yet everyone who thought about the situation a little knew

at the allies were bound to have ore trouble in sticking together er the struggle than while it was ing on.

Some of these troubles began to ow on the surface as the end of e war in Europe came clearly to view, expressing themselves controversies over the character governments to be set up in the erated countries of central east- n Europe between the Baltic and e Aegean and Adriatic Seas. ey became more apparent once e war was definitely ended. en with the capitulation of Ja- n others were added, involving e future of Korea and Manchuria d the Japanese islands in the acific and Indo-China and Siam.

Taken altogether, these conflicts interest among the victors are esh indications of the need that ere was bound to be for the nited Nations Organization, which as set up at San Francisco, and so for getting it promptly to ork. It appears now that the Con- erence to establish it was held st about in time. Whether or not would have been possible to raft the Charter and form the rganization later can not be said ith certainty, but surely the con- oversies that the ending of the ar has let loose would not have ade it any easier. In any event is time, by contrast with what as done at the close of the First orld War, the international or- anization for peace and security nd welfare has been separated om the settlements and the eaties with the vanquished in the ar.

The experiment of guaranteeing eace is being tried in a differen way, after the earlier experience with the League of Nations; and the distinction between the Charter and the arrangements about the defeated enemies may mean that the new Organization can deal with disputes more effectively, including such as may arise later out of the agreements on frontiers and other problems, even though it is formed primarily of the victor United Nations. How and when the nations that were neutral in the war may be affiliated with it, and how still later the former enemy countries may be brought in, are matters that remain to be studied. The Charter opens the way for such action, and meanwhile it appears imperative that the machinery of peace be started.

The major political problems at San Francisco were interrelated. The first might be said to be how basic agreement could be worked out between the larger powers—the United States, the United Kingdom, the Soviet Union and China, as the four sponsors for the Conference, and likewise France whose delegates were soon added. The first four had concurred in the Dumbarton Oaks Proposals, which provided the framework of the Conference; but French ideas modified these in a variety of ways, and also many matters had been unsettled, such as trusteeship for colonies and dependent peoples taken from Italy and Japan and the conditions for membership in the Organization and for suspension of members or their expulsion.

Without attempting to describe in detail the differences among them, and they were sharp and trying, it was to be noted that in

critical moments they always avoided a break. An adjustment or compromise was found, and the Conference moved on to reach a result. In other words, no one of the great powers wanted to risk the implications of a failure in the endeavor and a deadlock among allies. All desired an organization for peace and security which at least would mean a pledge not to threaten each other and a program for the reasonable settlement of troubles among them or other states.

The second major issues might be said to be how agreement could be worked out with the smaller states on the basis of the common denominators found among the great powers. The lesser nations were being asked to put final decision on many issues of deep concern for them in the hands of the great powers with permanent places in the Security Council and rights of veto on its action. Yet the great powers required the smaller states' support for the system to work. It was necessary even to have favorable votes from two-thirds of the fifty delegations at the Conference in order to get any article adopted for the Charter.

Also, the representatives of small states could say with truth that unless enough of them were able to accept the Charter, and advocate and obtain its ratification at home, it could not be brought into effect. The great powers that had beaten Germany and were defeating Japan could not by themselves declare a Charter for the world, and did not desire the prospect of power politics with all its dangers and no alternative. So they allowed themselves to be lectured by the de termined delegates of countri that could not have challeng them in action. A resolute minori of such representatives, with mo than the necessary seventeen vot to prevent a two-thirds' majori on crucial decisions, was able bargain for concessions and secu them on a number of princip that liberalized the new system a gave hope for its improvement pr gressively as it is tested during t years. Significantly, the Gener Assembly was authorized to di cuss any matter within the sco of the Charter or menacing t peace.

Now, the course of events sin the Conference at San Francis has given increased meaning to t political tactics there. Once aga agreement among the great powe with resources and strength su ficient to threaten each other a the whole world, is the prima requisite for safety and stabili After the battle, their differenc in co-operating with each oth have become acute; also their d sire not to break with each oth has been apparent. The small states have played a part, becau they were involved and inte ested in the discussions and wou have to be included finally in d cisions affecting them.

As the Foreign Ministers we debating in London, another bo was meeting at another place the same town—the Executi Committee of the Preparato Commission for the United N tions. It had to consider the a rangements for an Assembly, to called when the Charter mig come into effect by enough ra

itions from signatory states, te probably in December.

n the interval, the atomic bomb shed its lightning message or gency in this work throughout e world. In regard to it a statent studied and thought through the Executive Committee of the nerican Association for the ited Nations is worth quoting:

"It is imperative that the United tions Organization be completed mediately; that it face the problem atomic energy; and that the United tes place before it concrete prosals to this end. While one cannot esee all of the steps that must be en to make the United Nations ong enough to meet the tremendous oblems with which scientific develment confronts it, the following imdiate steps should be taken:

"1. The Preparatory Commission w meeting in London should place the agenda of the first General sembly, to meet on December 4th, e appointment of a special comttee to consider the question of ited Nations control of atomic ergy and make suitable recommentions. This committee, working pidly, should have a report ready r the second meeting of the first sembly, which is scheduled to conne after the first of the year. This ecial committee should report both the General Assembly and the curity Council.

"2. The United States Government, advance of the meeting of this spel committee, should formulate the rms on which the United States uld be willing to share with the ited Nations its knowledge of the dustrial processes involved in the oduction and use of atomic energy.

"3. The special committee appointed the first General Assembly should commend to it and the Security uncil what controls would be necsary to prevent the atomic bomb d radar-directed planes from being ed to destroy mankind. The comttee would also recommend what ditions to the United Nations machinery would be necessary to maintain such controls. At the same time it should consider the positive aspects of atomic energy as a source of power and recommend what steps should be taken by the General Assembly and the Economic and Social Council to make these blessings available to all mankind. The American terms should be considered by the committee in making its recommendations.

"The above proposals are based upon the following premises:

"1. It is necessary to begin with and work through the United Nations in harnessing these scientific achievements which might affect world peace and prosperity. A world government cannot be created overnight. Any effort to persuade only part of the world to federate because it now controls the atomic bomb would divide the world into two rival camps with catastrophe as the result. . . .

"2. The principles of atomic energy are not a secret shared only by the United States, Great Britain and Canada. They are worldwide knowledge. The only monopoly which the three nations now have is the knowledge of the industrial secret of manufacture.

"3. On the other hand the United States, Great Britain and Canada have the right to state the terms and safeguards on which they would be willing to make this knowledge available to the responsible organs of the United Nations. These terms should include the controls to which the members of the United Nations must agree to prevent the use of atomic energy from destroying mankind, and to use it as a source of benefit for all mankind."

That is a reasoned reply to the startled thinking which the atomic bomb has inevitably stirred up. Such thinking is motivated by fear —first of each other, but finally of ourselves and our propensities. Faith has to meet that fear, faith in human intelligence and in man's purpose and spirit in trying unfamiliar ways toward world unity.

• *Some think religion isn't genuine unless it's licked!*

'Stable Thinking' at Christmas

By Lloyd C. Douglas

(Author of "Magnificent Obsession," "Green Light," "The Robe," etc.)

BECAUSE there was no room for them in the inn, Joseph and Mary were put up for the night in the stable; so Jesus was born in a manger.

Every Christmas certain dismayed prophets preach depressing sermons on this picturesque incident. They do not pause to bother with the implications of an event at once stirring and uniquely tender—a courier-star shedding mysterious light upon a stable. They invite us to stop the carols, wipe off that smile, and contemplate an age-old injustice, to wit: There was and is no room for Jesus. Everybody else gets an invitation to the festivities—everybody but Jesus. The inn is noisy with joy. There is room for the blazing Yulelog, room for the lighted tree, room for the minstrels and the merchants, room for Santa Claus and his giftpack; but, they lament, there is never any room for Jesus.

If there is an atom of truth in this, we may as well give it all up. If, after nearly two thousand years of Christian faith and hope, the Spirit of Jesus hasn't enough vitality to excite any emotion more potent than pity, it's a lost cause. Sometimes one wonders whether the apparent diffiden of Christianity—at a tir when the message peace and goodwill urgently demands cour geous proclaiming—m not be rooted in the a praisal of Christ as spurned and dejected fi ure who can't even get bid to his own birthd party.

Surely there can be no mo suitable occasion for examining t obvious facts in this case; and good place to begin is with t much-lamented stable incident.

I

It must have been with great di comfort that Joseph and Ma made the tiresome journey fro Nazareth in Galilee. Their invit tion to come to Bethlehem had n begun with "Please" nor clos with "If convenient." That d there were plenty of discommod people on the road, and many oth roads, who were being put to a of pain in this great cause of hel ing to foot the bill for Rome's e travagances.

Joseph had not made a reserv tion at the inn in Bethlehem. Wh he and Mary arrived there in t evening, inexpressibly weary, t little caravansary was alrea

more than crowded to capacity.

It doesn't take a very agile imagination to surmise what sort of mood these various tavern-guests were in; they had been summoned from distant places to be taxed by a government that had never done anything for them but terrorize their rulers, slaughter their guards, and defile their shrines. The story does not indicate what was the nature of the subdued conversation around the supper-table that evening at the inn; and it doesn't need to. It was an occasion for the airing of a bitter hate—not a suitable environment for the advent of a tender love.

Perhaps the travel-worn pair from Nazareth were just as well off in the stable. For, in spite of their fatigue, their hearts were warm with expectation. They were about to be made the honored custodians of a new life. This bright prospect must have driven all their other feeling into complete eclipse. The atmosphere of the inn would have depressed them. It would have made their joy difficult to sustain. Out here, they were at peace. Maybe this was just the right spot for Mary to bring forth her son.

II

Presently other guests arrived at the stable: a small company of shepherds from near-by pastures, and a trio of Wise Men. We are not told that the shepherds sat in one corner and the Wise Men in another. There was no social distinction made. There are plenty of objectionable occupations, but shepherding is not one of them. A wise man could easily feel quite at home in the company of a shepherd.

So there was plenty of good company in the stable that night—more congenial company than in the inn, no doubt; and the Holy Family needs nobody's sympathy on this occasion. All the participants in the scene were exultant over the new life that had come to be; no one fretted over the hard life that the world deplored. Maybe things would be better now, they felt.

And things did become better—gloriously, immeasurably better! The improvement did not come to pass immediately, but it began to come to pass. The Gospel never promised to blow things up. It acted more like yeast transforming meal. Once it got itself going, it would never let up. It was effective only when it was working quietly.

Almost nothing else in the general field of energies works exactly this way; and, because the catalytic force of the Gospel is so steady and untheatrical and quiet, its power has been often misunderstood—even by very good people. Some Christians seem to think that religion isn't really genuine unless it's licked. They don't want Jesus taken down from the Cross. They like to feel that his manger-birth was a humiliation. They enjoy the conviction that there's only a little huddle of us who have any sincere interest in Jesus and his Gospel.

They seem to say: "It's the same old story as ever. There's no room for Jesus anywhere—except with us. All is brightness and hilarity at the inn. Music is being played. Gifts are being exchanged. Everybody has forgotten what it is all about—all but this little group of

us. We know. Others may hold high carnival on Christmas; but we'll stay out here in the stable and freeze with poor Jesus!"

III

And then these same people, having bragged of their defeatism and aired their persecution-complex, stand up and sing bravely: "All hail the power of Jesus' name . . . and crown him Lord of all"—which puts them back on the right track again. They are not bad people: they are just misguided. Some of them are emotionally sick.

Now let us have an honest inquiry into this glum allegation that Christ is left out in the stable, all alone, on Christmas.

What sort of people are the chief beneficiaries of Christmas, wherever it is observed? Little children, of course. Everybody knows that. This is the festival where the children sit in the front row, eat at the first table, march at the head of the procession. Would not this attention to the little ones meet the approval of Jesus, in whose regard little children were "of the Kingdom of Heaven"?

Should Christ feel that the Christian world had abandoned him and his Gospel when he observes the increasing interest taken in the welfare of the young? If you think that Jesus' wishes in this respect have been neglected, take a look at civilization's present program for the benefit of youth: prenatal care of mothers, free clinics for babies, free nursing and surgery for crippled children, free dentistry, free schools, free parks, free playgrounds; special (and mighty expensive) schools for the backward, for the wayward, for the blind, for the deaf.

Inasmuch as we have been doing such service for the least of these, we have been doing it for him. He said so. Has Christianity defaulted? Is Christianity a lost cause? Is Christianity losing ground? Are you a sad, self-pitying Christian, who has to sit out in a cold and desolate stable on Christmas and shiver alongside a vanquished and forgotten Jesus?

IV

In his Galilean ministry, the Master was sorely troubled over the plight of the poor. It stirred both his sympathy and his indignation when beggars lay dying on rich men's doorsteps. Has Christianity done anything to remedy that unhappy situation? Was there ever a time in the history of the Christian world when the needs of the poor received so much attention as the present hour? Have the Christians forgotten Christ's hope that the world's poverty might be relieved? How do the poor fare on Christmas? Does nobody care? Is Christianity losing ground here? Are we doing less for the poor than they did twenty years ago? Do you know very many well-to-do churchmen today who might be rather appropriately nicknamed "Old Scrooge" on Christmas?

We still have far to go before we reach the ideal that was set before us, and we dare not be content with what we have done. But on Christmas Day we will do well not to lament because we have traveled no faster toward that goal; rather, we should rejoice and give thanks that we have come so far

• *Inevitably we lose them; the question is, So what?*

Lost Islands

By Horace G. Smith, D.D.

(*President, Garrett Biblical Institute, Evanston, Ill.*)

THIS sermon begins with a story from a Book of the Month and ends with two stories from the Book of the Centuries. *Lost Island,* with which we begin, is James Norman Hall's recent book. It deals with the South Pacific world, and, like some of his other stories, idealizes the land and the people until one thinks of that portion of the globe as something of an overlooked Garden of Eden.

According to *Lost Island,* those charged with the defense of the United States after Pearl Harbor feared that they might need a more southerly air route across the Pacific. They therefore set about preparing the necessary bases upon which planes could land and from which they could take off. One of the places needed for this purpose was a small and lovely coral island occupied by a few more than a hundred Melanesians and four persons of the Caucasian race.

One of the white men was an old sea captain who had married into the group and was looked upon by them as an "elder statesman." Another was a Roman Catholic priest who had endeared himself to these kindly people through a ministry of many years, leading them in building a beautiful chapel and in creating a lovely garden. The other two were Jewish refugees—a man and his grown-up daughter who, after terrible experiences elsewhere, had found a veritable sanctuary in this lovely spot.

But this island was needed as an air base. No other would serve the purpose. Proper arrangements were made with the owner of the island, and then these inhabitants who had counted the place as home for many generations were told kindly but firmly that they would be moved to another island not far away. Native houses were swept away ruthlessly; trees were uprooted; the ground was leveled off and covered with material to make a suitable landing-field. Only the church was dismantled with care, but in the end it too entirely disappeared. These innocent native people had lost their island forever.

The reader of *Lost Island* finds himself quite sympathetic with these simple people who, through no fault of their own, have lost their home. One closes the book with a deep regret that the demands of war days had to be so

harsh and hard. Soon, however, this sympathy is tempered somewhat with the realization that, in comparison with many others, these people fared rather well. Millions have lost their homes and have found no other abiding place. Other millions have lost all that life holds dear and even life itself.

If one thinks about this story very long, he wakes up to the realization that it epitomizes all life. It suggests the way life works. We are always losing islands. Unless we learn how to accept these losses with something akin to a Christian philosophy of life, we are destined to grow harsh and bitter.

I

The first island we lose is that of childhood. What a lovely island that was! Even yet we look a bit enviously at those who dwell therein. Then time passed and they took it away from us and we lost our island. By "they" I mean parents, teachers and friends—the whole grown-up world. They were very nice but very earnest about it all. Soon we found ourselves living on another island.

Something similar happened to us at college. That too was a lovely island—I refer to the days before "accelerated" programs with the stern demands of war. Four years of study, play and fellowship. A strange nostalgia comes over the man who looks back across the years to those great days. But they took that island away from us too. By "they" I mean primarily the faculty. They had been careful about letting us in, more careful about letting us stay, but by-and-by they told us we had to get out. They were nice about it all and planned a great ceremony called commencement, but when it was all over we knew we had lost that island too.

II

We are always losing islands. We play one part and then find ourselves groomed for another. If one thinks about it too often he is likely to become gloomy. Unless he learns how to accept the situation he cannot grow old either gracefully or happily.

Some considerations may help us to accept the continued loss of happy islands with a minimum of regret or bitterness. First of all, we can thank God for all the happy memories which cluster around the island we have lost. Then, in a very realistic manner we can remind ourselves that the lost island never was as lovely as it seems to us in retrospect. We have idealized it too much. Now we know that we would not have wanted to stay on that island forever. Peter Pan is a pleasant fellow in a book or on the stage, but no one would want to take that role in real life. The college world is wonderful, but who would want to be a sophomore for more than one year at most?

In the next place, we can resolve to make richer use of the island we now have. We can explore its territory, discover its resources and exploit them to the full. Few if any of us are getting the most out of the life we are now living day by day. We can if we will make up for the loss of an island that once was ours by extracting an added measure of joy and service from the present possession.

Furthermore, we may look ahead with anticipation to the islands that are yet before us. There is evidence to show that life grows richer with the years. Many have found it so. Others would if they tried. Even death may be seen as a beginning and not as an ending, an open door to a new world. Death brings us to where "things cannot be shaken" and where one no longer sees "through a glass darkly."

In other words, we may grow old singing "This is my Father's world," confident that not even the last experience of life here "can separate us from the love of God which is in Christ Jesus." It was this faith which enabled the apostle to be content on whatever "island" he found himself. It was this faith which empowered the Master to cry out in his darkest hour, "Thy will be done."

III

Losing islands is a group as well as an individual experience. It comes to all groups from the smallest to the largest. The family is the smallest unit in society—though, as the wedding ritual declares, it "is the foundation of human fellowship." As the years move forward, each and every family loses one island after another. There is the time when the children are tiny and small, the years when they are in college, and then the days when they bring the grandchildren home. It matters not what stage of family life you regard as the happiest, it quickly becomes a lost island. The members who carry on through the years will cherish them as memories, but they must learn to live in the present and in the future.

A church too passes rapidly from one period to another. The charter member of almost any church will tell you of the exciting days of organization, the later days when the fledgling society had found its wings, and the days when some unusual pastor led it into its full maturity. But all these are lost islands, and happy is the church that can look forward and does not have to find its satisfaction in the past.

IV

Every nation with a history—whether it be long or short—has lost many an island. Our own nation has had its distinctive periods politically, industrially, as well as in a literary and spiritual sense. Basically, history is a continued story. But there are sharp enough breaks between chapters to make clear that some islands have been lost and left behind.

Sometimes we refer to a certain period as the horse-and-buggy age. Often the reference carries a sneer with it, but there are those still living who look back to those days knowing that they have lost something lovely. Many will remember the world as it was before 1914. It is hard even for them to realize the sense of security that possessed us in America at that time. There was a geographical isolation that not only seemed to protect us but in an actual sense did so. No one then worried about global warfare. Never again will this or any other nation live on such a lovely island. It is lost forever.

Time relentlessly marches on. Forces quite beyond the control of anyone introduce far-reaching

changes. That we have lost islands is as certain as it is inevitable that we shall lose still others. The problem before us is to determine what course to pursue in the face of the situation.

In a sense there is no going back. If we could do so we would find that the conditions had changed so that "things were not what they used to be." Evidently Eric Johnston, president of the United States Chamber of Commerce, had this in mind when he wrote: "Only the willfully blind can fail to see that the old style capitalism of a primitive, free-shooting period is gone forever." Not so long ago the cry "Back to normalcy" turned out to be the siren's voice leading America into depression, unemployment and another world war.

V

The other way of facing lost islands is now, as in the long ago, "Forward." If we follow this trail we will find most of the good we cherished in the old in the new island—and more besides, like the bride wearing "something old and something new."

We may well take our direction from those who "look forward and not backward." The men and women who saw the city of Chicago burned to ashes have much to teach us. Happily they did not plan to go back and rebuild the old city, and the Chicago of today is the result of their courage and faith.

Two stories from the Bible will illustrate better than any modern incidents the way to face life when we have lost an island, either individually or collectively. First, there are the Children of Israel. They have left Egypt where they were enslaved and are on their way to the Promised Land. But the way is long and hard and the food is not only poor but rationed daily. They begin to whine and then some of them propose that they go back to Egypt with its leeks and onions and its "bricks without straw." But the voice of the Eternal said through the pillar of cloud by day and the pillar of fire by night, *"The way is forward!"*

The other story is from the New Testament. It was the evening of the first Easter. The two disciples on the way to Emmaus were brokenhearted over what had happened. On the cross they had lost a greatly beloved leader. Their world had crashed. They were wishing they could go back to that broken comradeship with its dream, as they saw it, of a very little bit of territory known as Israel set free from the Roman yoke. They would have liked to get back to that island and would have been quite content if they had. But if they had had their way and could have gone back, they probably would have perished like other zealots before them and the world would have missed all that is involved in the history of the church with its message of "redemption and release."

Jesus himself knew a more excellent way. He tried to prepare the disciples by saying that it was expedient that he should leave them. But in their disappointment these disciples could see only the island they had lost; they failed to see that far more wonderful island to which God was leading them.

(Reprinted from *The Pulpit.*)

• *The wine of victory is heady; did we get a bit drunk on it?*

Our Relations to Japan

By Reinhold Niebuhr

(Professor, Applied Christianity, Union Theological Seminary)

IT was inevitable that the final surrender of Japan, ending the costliest war of human history, should be greeted with a delirium of joy all over the world, and in America particularly. It was the Japanese attack upon us which brought us into this war, and for many portions of our population Japan was a more natural enemy than Germany. Yet among the more sober and thoughtful sections of our nation the victory over Japan leaves a strange disquiet and lack of satisfaction.

There are many reasons for this. The most obvious one is that the victory was secured, or at least hastened, by the use of the atomic bomb. There is naturally a very great apprehension about the introduction of this frightful instrument into the science of warfare, and an uneasiness of conscience about its immediate use in this war in order to hasten its end. But the use of this bomb was only the climax of the use of methods of warfare, including obliteration and incendiary bombing, which exceeded anything we used against Germany. The difference was not by design, but was caused by the fact that certain types of incendiary bombs were perfected too late to be used against Germany but not too late for Japan. Yet one is left uneasy by the fact that we used more terrible instruments against the Japanese than they used against us, which would not have been the case in regard to Germany.

But we must go even further in analyzing the sense of disquiet in our relation to this fallen enemy. We not only used the most terrible weapons to encompass the defeat but we also proceeded against Japan with political warfare, which had gained its momentum from our conflict with Germany but which had little justification in our relations to Japan. We demanded unconditional surrender. The slogan of "unconditional surrender," falsely transferred from the realm of purely military relations to that of political relations, was unwise enough in our approach to Germany, and undoubtedly helped to arm our foe with the strength of a final desperation. But in our dealings with Germany we could at least quiet our uneasiness about the use of this slogan by the thought that Germany was in the

clutches of a tyranny which had a slogan of its own, which matched our slogan. It was: "All or nothing." The Nazis were determined to leave the nations in ruins, if they should fail to gain victory. They probably had the power in any case to hold a defeated and destroyed nation in the struggle until its cities were completely reduced to rubble; and the tyranny had operated with such efficiency that there was no possibility of establishing an alternate German government.

The situation was different in Japan. Japanese militarists were probably as fanatic as the German Nazis. But many Americans have maintained (and subsequent events have proved their analysis to be correct) that Japan had various resources of sanity which Germany did not have. The imperial house could become a rallying point against the militarists. Furthermore there were industrialists and capitalists in Japan who would have been called "liberal" in another day. We do not vouch for their perfect virtue; but they were quite obviously opposed to the adventures of the military crowd from the beginning, and they most certainly contributed something to the political situation which made final capitulation possible. No doubt they were prompted primarily by motives of survival as a class.

Despite the fact that there are no completely pure motives in politics (and possibly not in life), American liberalism recently allowed itself an orgy of the most nauseous self-righteousness; liberal journals were almost unanimous in warning against any possible peace which might emanate from Japanese capitalists. This type of liberalism would rather annihilate a foe completely than enlist the aid of any elements in an enemy country which are not absolutely "pure." The policy is usually accompanied by the foolish hope that if we can completely destroy we will also be able to build a more ideal social structure out of these complete ruins. There is no vainer hope in human history; and it is prompted by a peculiarly dangerous type of "liberalism" in which the imperial power impulse has become strangely mixed with moral idealism. We will destroy nations in order to make "democracies" out of them.

As it happened, Japan did finally sue for peace, and proved thereby that it did have resources which Germany lacked. It made only one condition: it desired to retain the imperial house. The motive behind this request was quite obviously that Japan wanted to avoid complete social chaos; for the imperial house is, of course, the apex of a whole hereditary and organic social structure, the destruction of which would mean decades of chaos and foreign intervention in its affairs. The governments of the world wisely decided to amend their "unconditional surrender" policy to allow for this condition.

But not so all our liberal journalists and commentators. Almost with open voice they advised the government against this offer.

We can hardly be proud of the sentiments expressed by Americans in general, and by "liberals" in particular, in the fateful days dur-

g which the surrender was negoated. The wine of success is a ery heady wine. No nation has ver embarked upon the hazardous usiness of ruling the world, in ompany with two partners, with more blithe ignorance of the eaning of customs and continuies, of sentiments and unique loyties among the people to be uled." We have arrived at an norant idealism according to hich the world is divided into wo classes: American democrats nd all the other "lesser breed ithout the law" who do not share ur democratic creed and must herefore be fascists. Thus the assions of war have introduced oison into the sentiments of libralism; and the pride of a powerul nation has blinded the eyes of arge elements in our populations, hose clear sight is necessary if merican power is to be used reponsibly.

Instead of glorifying in the fact hat now the Japanese emperor vill take orders "from an Amerian general," a popular theme upon he radio in recent weeks, we might nore profitably make a sober nalysis of our assets and liabilities n the task which confronts us as ve seek to govern an Asiatic peoble. If we make that analysis honestly, we will have to admit that our racial pride contributed to the ension which finally resulted in var with Japan; and that there re great perils that the incidents f the occupation of Japan will inrease the racial animosity between he East and the West.

We must admit, moreover, that f Japan had not been quite so tupid and fanatic in its militaristic ventures, it might well have become the spearpoint of an Asiatic revolt against the white man's dominance. It may be a good thing for the peace of the world that Japan was not creative enough to be the leader of such a venture. But this still does not prove that it is a good thing for the white man to seek to govern an Asiatic people from the ground up. We must destroy the war-making powers of Japan. Will we also have the wisdom to make our total occupation of the Islands as brief as possible and be content with more remote and less obvious control of the life of an alien people?

All this does not mean that our cause against either Germany or Japan was not "just." We were indeed the executors of God's judgment yesterday. But we might remember the prophetic warnings to the nations of old, that nations which become proud because they were divine instruments must in turn stand under the divine judgment and be destroyed. The virtues of men have only a short-range efficacy. We may be virtuous in this context, and just in that relationship, and the instruments of divine judgment in performing such and such a peculiar responsibility. But this does not guarantee our virtue tomorrow. The same power which encompassed the defeat of tyranny may become the foundation of a new injustice.

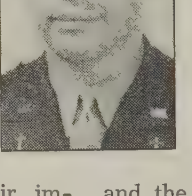
If ever a nation needed to be reminded of the perils of vainglory, we are that nation in the pride of our power and our victory. The Pauline warning fits us exactly: "Be not therefore highminded, but fear." (From *Christianity and Crisis*)

• *On giving our clients all-round help, not just a verbal aspirin*

Three-Dimensional Counseling

By Chaplain Robert A. Preston

(McClellan Field, Calif.)



JOE JONES walks into your office. He has been getting anxious letters from his wife. She is hard-pressed financially. The children make her nervous. Relatives and in-laws are not considerate. She wonders when Joe can come home.

After you have read her latest letter you notice Joe sitting on the edge of his chair, impatient to talk. "Chaplain, how can I do my work when I get letters like this? I don't sleep nights. I eat only once a day. I worry all the time. . . ." The rest of the story goes accordingly, and Joe wants a furlough, a loan, a discharge, a letter of advice to wife or relatives, or all these things at once.

If you are wise you will know that you are faced with more than "Joe Jones, Pfc., with family troubles." You have three problems. *Joe's present difficulty at home* is number one. Number two is the fact that Joe has been unable to handle his affairs by himself—*he has had to seek outside help.* Number three is: *How well equipped are you to give him the help he needs?*

Perhaps you are busy, planning a service, or five other soldiers are shuffling about waiting to see you, and the telephone rings persistently. You are tempted to take the easy way out, dealing only with the problem which appears on the surfa You could cut in wit "Yes, Joe, I know how y feel. Keep calm and I w talk with your C.O. abo a furlough and ask the R Cross about a loan. write your wife to ma her letters more encoura ing. Come back in t morning and I'll let y know about the furlou and the money."

As a chaplain you know how to g things done. Joe's present worry relieved. But Joe will be back to s you or another chaplain in a f weeks with a new problem, or t old one with a new twist. Relievi only the immediate anxiety is li giving aspirin to ease pain when dose of penicillin would cure t disease which causes the pain.

It takes more time and skill if y would help Joe learn to cope wi his own problems successfully. It worth the effort. *Give Joe a chan to let off steam.* He may keep talki until he finds his own solution. If gives up easily and indicates that expects you to take over the wh job, ask a question about his ho life, the sort of person his wife is, their mutual interests. Keep him tal ing, and the chances are he will ma a decision for himself. He may rec that a buddy works for extra mon in off-duty hours, or he may think

me suggestions he could write to his fe. At any rate, his own resources ll come into play. Then you will ve helped him far beyond the range the present trouble and started him the road to mature self-planning. If Joe is poorly informed about rtain policies and circumstances, d you have information which will lp him, use it for his benefit. But n't tell Joe what to do. He will ve to live with the outcome of his oblem. If he makes a wrong choice e may learn by his own experience, t he will have no complicating re-ntment toward an advisor.

The third dimension is already sug-sted in the answer to the second. elp Joe to grow up into the full ature of Christian manhood, able to e the right and to choose the right even when he is far away from the guiding hand of chaplains, parents or other counselors. To attain skill in this approach, study your methods; follow up your counseling results; let yourself learn by experience in helping Joe and his buddies. Keep score on the types of problems you meet. Make friends with other special workers who give counsel and discuss various types of difficulties with them. Read the best books in the field. Above all, study your failures and learn from them.

Three-dimensional counseling will work. It will serve with equal success in the civilian church. Now abide the problem, the person, and the counselor, these three. Make sure of the quality of the third and the other two will have a rich return.

» BULLETIN BRIGHTENERS «

It is only on the downgrade where ou can coast.

•

"The liar's punishment is not that e is not believed, but that he cannot elieve anyone else," says George ernard Shaw.

•

Some people will not admit that ou are religious unless you share eir prejudices.

■

The one time a man finds his redit good is when he starts out to orrow trouble.

•

Some people fight for their own pinions under the delusion that they re defending the Almighty.

■

Faith is the major item in fitness.

■

As the parent is bent, so the child ill be inclined.

Guard well thy thoughts, our thoughts are heard in heaven.

•

Think big things and you will soon do them.

■

Our greatest glory is not in never falling, but in rising every time we fall.

•

A pound of pluck is worth a ton of luck.

•

No man is free who is not master of himself.

■

The life kept straight glorifies God as much as the crooked life that has been straightened.

•

The secret of victorious living is to discover new joy in old tasks.

Our Christmas Grab-Bag

Strictly related to the Yuletide, a miscellaneous assortment of odds and ends you may wish to quote

WE keep Christmas rightly by being merry, for Christmas in our remembrance that we have had a sign. In the light of the Christmas stars we know that we do not walk altogether among shadows, and that our happiness can rightfully be more than ignorance. That is why we move the stars indoors to shine from a tree, and it is why we say to one another: *Merry Christmas!*

—BOOTH TARKINGTON

I know not how that Bethlehem's Babe
Could in the Godhead be;
I only know the manger Child
Has brought God's life to me.

—HARRY WEBB FARRINGTON

THE conquests of Alexander the Great had given the world an almost universal tongue, and that speech was ready for those who proclaimed and wrote the gospel. The conquests of Rome had crushed the warring and independent nations of the world, and the Roman peace reigned when Christ was born. Otherwise, humanly speaking, Christianity would have been strangled in its cradle. But under the aegis of Roman law and government and over the splendid Roman highways the heralds of the Gospel went forth to preach Christ and him crucified. Now had come the set time. God's hour had struck. Upon the men of that day had come the "end of the ages." Halt, Holy, Sacred Star, over Bethlehem's manger, for the long process of preparation has come to end, and the world is ready for t angel's song!

—CLARENCE E. MACARTNEY, D

"And when they had opened th treasures they presented unto h gifts." (Matt. 2:11)

Christmas is a time for "giving u —sin, bad habits, selfish pleasur Christmas is a time for "giving in" surrender to Christ, acceptance of h as king. Christmas is a time for "gi ing out"—giving, not "swapping."

THE WISE MEN of the wor were looking for some star of hope guide them through the darkness. T plain people, like the shepherds, we looking for a Savior to deliver the from the drabness and futility existence. Then Christ came.

He made warmly personal the co ception of God as a father, a fath who cares for all his creatures. . Where the object of pagan worsh was to placate the ill temper of go and get them to leave the worshipe alone, Christ taught that the obj of worship was to find the way ho to God—home to a father who eage came forth to welcome the returni prodigal.

When Christ came, he gave a ne worth to man as man. The late Geor Washington Carver, son of a Neg slave, was once asked what Simps College had done for him while was a student there. The great Neg scientist replied, "Simpson Colle

made me realize that I was a human being." Well, Christ made men feel that they were human beings, with an immortal soul and a divine destiny, whether they were bond or free, male or female, white or black.

When Christ came he gave love a new impetus. Whereas men had been taught to love their families and neighbors, Christ taught them to love their enemies.

When Christ came, he brought both life and immortality to light. . . . Christ causes men to feel that they are workers together with God in a winning enterprise, and thus he builds up morale—that subtle power of the spirit which is so important. The Knight of Bethlehem is the leader of tomorrow, because he can impart to men the power to become the sons of God. He is the door by which men get to God. That is what began on the first Christmas; and the end is not yet.

—Ralph W. Sockman, D.D.

When we look about us and see the contemporary manner of celebrating Christmas by dropping Christ out, and of giving ourselves and our means to everybody but him, we have the feeling that the youngster was not far wrong when he got his words mixed and prayed, "Forgive us our Christmases"!

THE kings of old knew that their material power would not save them, and so they traveled to the manger. There are people among us today, occupying the places of the kings and wise men of old, who may come to realize that their salvation lies in traveling out from their own environments and worshiping again the innocence of childhood and the future potentialities for good that are inherent in an understanding of the story of Christ's birth.

—Eleanor Roosevelt

Joy resounding, kings confounding,
Angels sing of Jesu's birth.
Peace abiding, heavenly tiding
Fill mankind o'er all our earth.

Love rebounding, heart-beat pounding
At the manger of a child.
Wise men riding, shepherds guiding
To adore the Infant mild.

Hatred hounding, mortals wounding,
Stalks the world this Christmastide.
God is chiding man's dividing
Vestments of Christ, the Crucified.

Life abounding, heaven founding,
Is indeed God's gracious gift:
Grace providing, strength confiding
Love to bless—the race uplift!

—John W. McKelvey, Ph.D.

THE traditional character of Santa Claus, symbolic of Christmas, has been the recipient of much praise, and I would not have it otherwise. Nevertheless, I believe the genial old saint has been making some mistakes.

If I could be Santa Claus this year I would not give so much to those who have so much, and I would give more to those who have too little. I would give bread to all before I gave cake to any.

Instead of giving gifts, in many cases, I would take away. From the jealous, the cynical and the bitter I would take away their evil spirits. From the worried I would take away fear, and from the stricken I would take away all self-pity. It often happens that it is more blessed to lose than to receive. —Roy L. Smith, D.D.

Walking through a slum district one day, a man saw a snub-nosed, freckle-faced youngster staggering down the street under a burden that seemed about to bear him down. The load, which put beads of perspiration on the

grimy face and almost bowed the spindly legs, was another youngster, almost as big as the boy himself, contentedly asleep on the boy's back.

"That's a pretty heavy load you have there, fellow," the man remarked amiably. Whereupon the youngster looked up, and with a wide grin on his face, replied: "Aw, he ain't heavy, Mister, he's m' brother!"

THE coming of God's Son into the world caused no ripple of excitement. Save for a few shepherds, nobody in Palestine knew that anything extraordinary was happening. Herod in his palace knew nothing of it. The priests in Jerusalem (though that child was set for their fall) knew nothing of it. Caesar, the master of the world, away yonder in Rome (though before that child's power the empire was one day to yield) knew nothing of it. And yet the coming of that little child—so lowly, so humble, so unostentatious—was the most stupendous event in the history of the world. —Dr. J. D. Jones

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shinest out, tonight, O Star!

Star of the East, the night were drear
But for the tender grace
That with thy glory comes to cheer
Earth's loneliest, darkest place,
For by that charity we see
Where there is hope for all and me.

Star of the East, show us the way
In wisdom undefiled
To seek that manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in Bethlehem!

—Eugene Field

OUR modern custom of giving gifts in the observance of Christmas has been appropriated from the story about the Wise Men. The youngest of the three presented the gift of myrrh, a costly odorous gum used for embalming the dead. The early church fathers tell us that the gift of myrrh speaks to us of the new King's mortality. . . . The gift of frankincense was a costly aromatic resin used for sacrifice to the gods at the altars of pagan temples. It speaks of Jesus' divinity; it was the mark of adoration and homage that these Wise Men accorded the Christ Child for what he meant to them through faith. Gold has always been a supreme treasure of men's hearts, and we are told that gold signifies recognition of the Kingship of Christ. He who will present the Christ gold gives evidence that he recognizes the King of kings as Lord of his life. —Harold E. Carlton, D.D.

The true spirit of Christmas is not to be wise, but to be kind. It is of love rather than of wisdom.

—Edgar A. Guest

IF I were asked to say who is responsible for most of the gaping wounds from which our torn world suffers, I would borrow Bunyan's style and point without hesitation to Giant Pride and his wife, Prejudice.

Christmas is a fitting season to determine that this hoary pair shall no longer reign over us. The wonder to me is that we have submitted to their cozening misrule for so long. Forgiving enemies and turning the other cheek is not to be dismissed as sentimental tosh or impracticable pulpit talk. Is it not just possible that Christ may be right for once? If magnanimity is foolishness, then "the foolishness of God is wiser than men."

Extinguish our resentments!—that is the word which speaks to our condition. Throw off the rule of Pride and Prejudice. "Be not overcome of evil, but overcome evil with good."

—Major Frederick L. Coutts

• *The General Commission's Director reports on his tour of the Pacific*

The Clock Cannot Be Set Back

By Bishop Edwin F. Lee

THE first place I visited in the Philippines was the Naval Base at Samar. I was tremendously impressed by the massive preparations that were in progress for the push toward Japan. News began to reach us at this point indicating the early surrender of Japan. I think what especially impressed me was the marvelous effectiveness of the Seabees. The commanding officer at Samar drove me for two hours about the island and pointed out the development of that tremendous base as a Navy center. One who is unacquainted with the problem of supply is amazed at the volume of equipment being assembled for the attack on Japan.

Arrival in Manila revealed a city changed from that I first saw in 1912, fourteen years after the first American occupation of the Philippines. Manila is a city with which I have been directly related over a period of seventeen years. More than half of the city was in ruins. The pilot of one plane invited me to take the co-pilot's seat so that I could see the entire picture. He circled over the harbor where a large number of masts and hulls of wrecked Japanese ships could be seen.

I visited the President of the University of the Philippines, who is beginning to reorganize his work. He showed me some forty books—all that were left of the large University Library. He also showed me one steel filing case with one drawer containing a few letters—all the records left for the university. One can only imagine the confusion caused to students who may need certification of their university records for professional purposes. A fine set of buildings which accommodated 7,500 students was almost entirely shattered. Hospitals, homes and business blocks lay in ruins. The city looked as though thousands of devils in fiendish glee had wreaked their vengeance especially upon the historic old Walled City. Description of the destruction of Manila has not been overstated in the various news releases. One prominent Chinese banker, a graduate of the University of Michigan Law School,

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Editor's Note: Bishop Lee has just returned from a two months' visitation of chaplains in the Southwest Pacific (Far East) area as the director of the General Commission on Army and Navy Chaplains, Washington, D. C. This visit was made upon the invitation of the Secretaries of the Army and Navy Departments. Bishop Lee stopped first in Guam where he was favored with an extended interview with Admiral Chester W. Nimitz, who expressed generous appreciation of the value of the work of the chaplains.

said: "My brother and I are alive only by the grace of God. Twelve members of my brother's family, children and grandchildren, were killed."

I traveled through the north of Luzon and found evidence everywhere of the war's effects. I heard stories from people whom I have known for years, who are among the most reliable citizens, confirming the most tragic reports. But two observations stand out:

I heard less bitter condemnation of the Japanese than one hears in careless remarks about a typical American city. Those who have suffered so terribly do not speak idly about annihilating an entire nation. My second observation is the deep gratitude and respect of the Filipino people for our American forces. This tragic experience through which the Americans and Filipinos have passed will cement an abiding friendship.

It was my privilege to be invited to see General MacArthur just before he left for Japan. Quite manifest was his deep appreciation of the influence of religion upon the troops and of the work the Chaplain Corps has contributed to the general morale. In my judgment, General MacArthur has revealed a high appreciation of the cultural background of the Japanese people. He has also shown what is deeply appreciated by Orientals, namely, a kindly dignity. This has been evidenced by the recent call made upon him by Emperor Hirohito.

There are few men who could begin to approach the present Japanese problem with the background of ability and experience possessed by General MacArthur. I have known his record at first-hand in the Philippines over a period of years. During the years he was building their defense army prior to the outbreak of the war, he had the fullest confidence of the Filipino people. And that confidence has held.

Visits to New Guinea and the Admiralty Islands indicated again an amazing chapter in the armed forces' island-hopping program. I was told that one ridge captured in New Guinea, won at a high price in men, finally gave our troops control over a wide area held by the Japanese army. One young American soldier who happened to get through and reached the crest of the hill pinned up a sign for his comrades: "If you go any higher, you'd better see your chaplain." This spirit of the American in uniform is invincible. His sense of humor is usually not only clever but permeated with wholesome philosophy.

The Chief of Chaplains for the entire Pacific area requested me to accompany him on his final visit to Australia. He and General MacArthur wished some representative of American Protestantism to express appreciation of the cordial co-operation of the Australian churches during the occupancy of our troops. I was shown hospitals in which patients have unquestionably received better treatment than many men would have in normal civilian life in America. I saw cemeteries in which the dead were laid away with the finest respect in surroundings of quiet restfulness. On one plane two caskets were brought on board at Hollandia, New Guinea, to be taken around to Finschhafen where a permanent cemetery is being developed.

In Australia I found an amazingly cordial feeling toward the Americans. I last visited Australia in March, 1942, along with 100 Americans who es-

ped from the Japanese in Malaya d the Dutch Indies, just prior to the mplete occupation of those regions. here was good-natured bantering out the number of Australian brides hich our boys had taken away. I ade careful inquiry here of the eposit of influence left by the Ameri- n forces and again was informed by group of representative people that, y and large, the Americans had left ith the friendship, gratitude and spect of the Australian people. One een observer emphasized the amaze- ent of the Australians at the high vel of education of the American oldier. This point cannot be valued o highly by the American fathers nd mothers of these lads who have one to the ends of the earth to main- in the stability of our way of life.

The American people ought also to realize the importance of the Pacific and the Asia campaigns. Without comprehending the danger, we almost allowed Japan to get control of two-thirds of the human race and to give to that two-thirds of the human race an ideology diametrically opposed to Christian America's civilization. Historians will in all probability record the names of those who served in this general area as having contributed to one of the most important chapters in world history. Because of this war, America has been forced into a direct contact with the Asiatic world. The clock cannot be set back. If we would be citizens of the world, we will welcome the privilege of continued cooperation with the people across the Pacific Ocean.

Navy Sets Peacetime Chaplaincy Needs

ABOUT 500 permanent chaplains will be required by the postwar naval establishment—five times as many as the Navy had in 1939—it was estimated in September by Rear Admiral William H. Thomas, USN, Chief of Navy Chaplains.

Chaplain Thomas said the conservative figure of 500 chaplains is based on estimates that the Navy will have a minimum postwar strength of 500,000 officers and men, although there may be more.

"Although chaplains are going to be—in fact, are now being—released from the Navy under the same point system used for other officers and men, actually the need for Navy chaplains today is as great as during the war," he declared. He said a goodly number of reserve officers among the chaplains desire to remain in the regular Navy, and he contemplates little difficulty in obtaining, from the reserve lists, all the chaplains needed for many years to come.

After the complete demobilization—which likely will be over in a year—the Navy will return to its old method of training chaplains, Chaplain Thomas said. That, essentially, means to station a "new" chaplain with an experienced chaplain until the new man learns the traditions, habits and customs of the service. No "regular Navy" chaplains have been commissioned since 1942, so there will be a number of openings in the "regular" Navy, as distinguished from the reserves, just as soon as the Navy shakes down and Congress makes clear how large the postwar Navy will be.

RELIGIOUS NEWS ROUND-UP

PEOPLE

Norman Thomas gave a speech the other day at the 95th annual convention of the Illinois Disciples of Christ in Champaign, Ill. He said: "Christianity has the secret of brotherhood, but organized Christianity has made poor use of it. There has never been the spirit of active Christianity, which is the only hope of lasting peace. Too many of the church's utterances have been on economic subjects lightly sprinkled with scriptural language and served through the war. I am more concerned with the attitude which lies behind. Christianity means more than being less cruel."

Dr. T. Z. Koo, secretary of the World's Student Christian Federation, told the second annual conference of the United Student Christian Council that the discovery of the atomic bomb has created an urgent need for a world Christian community. Asserting that the weapon cannot be kept the secret of any one nation or group of nations, Dr. Koo said that unless a united world can be achieved the day of destruction for all nations will inevitably arrive.

Bishop Eivind Berggrav, Primate of the Norwegian Lutheran Church will demand individual trials for the 70 to 80 clergymen who co-operated with the Quisling regime during the German occupation of Norway. "To examine and clean up these cases is my most important task as bishop just now," he said. "We will try to do wh is right. We Norwegian churchm have no desire for mercy witho justice as that would create mor social, and national dissolution."

Martin Niemoeller denied charg made that his attempt to enlist in German Navy while a prisoner of Nazis was inspired by loyalty to Hitler regime.

According to a copyrighted relea from Religious News Service, Ni moeller believed that the only way serve Germany was to overthr Hitler. For that reason, he said, wanted to get free so he could ta part in the plot against the Fuehr

Niemoeller admitted, however, th criticism of the traditional Luther teaching concerning the supreme a thority of the state was justified. was raised a Lutheran and did n realize that the traditional Luther theology regarding the state w wrong," he said, "until recently du ing a conference of Confessio church leaders at Treysa. This w for me, a most interesting discove I believe Lutheran teaching can changed on this point. Lutherans c learn, and they must choose dem racy as the best form of governmen

John Foster Dulles, chairman the Commission on a Just and Dura Peace of the Federal Council Churches has been appointed honor chairman for the $27,000,000 Resto tion Fund campaign of the Pres

rian Church, U.S.A. The fund will e used to reconstruct dispersed congregations; to help rebuild destroyed nurches, hospitals, and schools; to store the ministry and reconstruct hristian youth movements in warevastated countries.

Dr. E. Stanley Jones has completed a four weeks' visit to Alaska, here he held a series of services in onnection with the National Christian Mission. This is the first time a ational evangelist from the United tates has appeared in Alaska.

General Douglas MacArthur, in his oncluding address at the Japanese rrender ceremony, said that if civization is ever to find an alternative o Armageddon it must have "a spiritual recrudescence and improvement f human character that will synhronize with our almost matchless dvance in science, art, literature and ll material and cultural developments of the last 2,000 years. It must e of the spirit if we are to save the esh."

Patriarch Alexei, supreme head of he Russian Orthodox Church, has nnounced that all major problems of hurch-state relationships in the oviet Union have been satisfactorily olved. He indicated, in an exclusive nterview, that Premier Josef Stalin s taking a personal interest in the vork of the Russian Orthodox Church.

A Doolittle flyer, shot down over Tokyo and held a prisoner for 41 months has expressed his intention of returning to Japan as a missionary. Said S/Sgt. Jacob De Shazer while recuperating at Walter Reed Hospital, Washington, D. C.: "I am going to return to Japan and spend the rest of my life there, teaching the importance of love among men. That is the only sure way to eliminate the thought of war from the Japanese people.

Bishop Paul Neff Garber, named European Methodist Bishop in 1944, has arrived in Geneva to set up headquarters. Bishop Garber will have jurisdiction over Methodist churches in 11 European countries and in French North Africa.

Dr. Tilford T. Swearingen, pastor of the First Christian Church, Wilson, N. F. has been appointed director of Adult Work and Family Life of the International Council of Religious Education. He succeeds the Rev. Harry C. Munro.

INTERDENOMINATIONAL

The Gideons soon will refurnish hotels with 500,000 Bibles to replace those worn out during the war years. In addition, copies of the New Testament will be given to the 46,000,000 Americans who, according to the Gideon estimate, are between the ages of 5 and 24 years. In the past four years 9,074,728 Bibles were given to Army and Navy personnel.

A Commission on the Church's Ministry to Returning Service Men and Women has been established by the Federal Council of Churches. The Rev. Beverly Boyd, director of the Department of Christian Social Relations, will be executive secretary of the new group, with Dr. Roy A. Burkhart, pastor of the First Community Church at Columbus, Ohio, as chairman. The new commission will assume functions of the recently-disbanded

Christian Commission for Camp and Defense Communities which relate to the problems of demobilized military personnel.

Persecution of Protestant churches during the war has resulted in plans for a united Polish Evangelical Church, it was reported to the World Council of Churches in Geneva recently.

Christian Endeavor will direct a national campaign in twenty large cities. The slogan will be "Youth Marches—For Christ and the Church." The objectives are to enlist young people in winning others to Christ, in Christian citizenship and in postwar leadership. The sponsoring committee will represent every religious, civic, social and educational group, and while the International Society of Christian Endeavor is getting this national campaign off to a start, churches and religious interest not affiliated with C.E. will be fully represented and identified with the program, it is announced.

DENOMINATIONAL

Northern Baptists have a registry of more than 700 candidates for the Baptist ministry. The project, under the direction of the Committee on Recruiting for the Ministry of the denomination's Board of Education and Publication, provides counsel and encouragement to all young people headed toward the ministry. Candidates include high school, college and seminary students.

The Southern Baptist Convention, meeting in Nashville, Tenn., voted to supply $20,250,000 in capital improvements to seven institutions and agencies during the next decade. Of this amount $5,000,000 will be allocated to foreign missions; $3,000,000 each to the home missions board, ministers' relief and annuity board, and three white seminaries; and $250,000 to the Negro seminary at Nashville.

Presbyterian union was advanced by two groups meeting recently: one in Philadelphia, and the other in Montreat, N. C. Both church groups advocated union of the Presbyterian Church, U. S. and U. S. A.

The Evangelical Church's Board of Christian Social Action on September 14 voted a resolution expressing its "hearty appreciation and sincere gratitude to those of the Evangelical Church who served God and their country as chaplains in the armed forces of America. . . . We are proud of the record they have made and the ministry they have rendered. They have served with distinction and honor, in places of great opportunity and with a sacrifice and heroism that commands our appreciation and praise. . . . In their ministry they measured up to the high standards of Evangelical tradition and rendered service to those in the armed forces whose full value cannot be known until it shall be revealed by Him whose eye sees all and whose heart remembers all."

The Methodist Commission on Chaplains reports that more than 500 candidates for the Methodist ministry have been reported to them. Of this number, 296 have been leaders, officers, or have taken part in the Youth Fellowship groups in their home churches. Some decided to enter the ministry after joining the armed forces.

Congregational Christian Churches corded an increase of 20,000 mem- ers in 1944, bringing the total mem- ip to 1,113,960. This is the largest t gain in 20 years.

EMINARIES AND SEMINARS

Union Theological Seminary has in- gurated a $60,000 program to pro- ide scholarships for returning serv- emen interested in training for the inistry. Dr. Henry Pitney Van usen, president of the Seminary, has lso disclosed that a series of refresher ourses for returning chaplains will e offered including such subjects as hristian theology with special em- hasis on trends in contemporary ought, Christian ethics, pastoral ounseling and homiletics, the Bible nd problems of reorientation to ivilian life.

A supervised interneship for pas- oral training has been inaugurated t Calvary Protestant Episcopal hurch "to provide additional prepa- ation for the high order of leader- hip needed by the church to meet oday's new challenges. The ten- nonth course is open to men of all enominations: recent seminary grad- uates, ministers and chaplains wish- ng a refresher course, as well as to aymen seeking to clarify their voca- ion. According to Dr. Samuel M. hoemaker, rector of Calvary Church, he purpose of the school is "to teach hrough participation the art of min- stering to people."

MISCELLANY

The Cleveland Press recently con- ducted a city-wide poll to ascertain hurch membership in that northern hio city, and the newspaper's re- orters brought back the following information: 70.5 per cent of Cleve- landers are church members; 92.5 per cent believe the churches are doing a good job in the betterment of the community; 42.5 per cent of the per- sons questioned attend church regu- larly; 32.5 per cent occasionally, 14 per cent hardly ever, and 11 per cent not at all.

The Church Herald, official weekly of the Reformed Church in America, has a new editor. The Rev. Louis H. Bones, Jr., of Los Angeles, Calif., suc- ceeds Dr. Bernard J. Mulder who has edited the journal for the past nine years.

Interracial meetings of ministers, presentation of colored speakers to white church groups and propor- tionate representation of Negroes on civic and other committees, were urged in a report adopted by the Raleigh (N. C.) Ministerial Associa- tion recently.

Twelve Navy chaplains were killed in action in World War II according to Rear Admiral Wm. H. Thomas, USN, Chief of Naval Chaplains. In ad- dition, he reported, seven were acci- dentally killed, four died from natural causes while on active duty, one is missing in action and two have been released from Japanese prison camps.

Church-related veterans' organiza- tions should not be fostered or en- couraged, in the opinion of the Com- mittee for Veterans Affairs of the Methodist Church, headed by Bishop Fred P. Corson of Philadelphia. In- stead, churches are advised by the committee to help veterans become part of the usual activities and pro- grams of the church on an equal foot- ing with others. Veterans are urged,

however, to join and participate in the general veterans' organizations.

Yale-in-China, whose campus at Changsha has been fought over in four major campaigns during the war, is planning to reopen in that city. Most refugee universities in West China have been advised by the Chinese Ministry of Education to conduct their classes as usual on their campuses-in-exile this year. The University of Nanking, however, may attempt a return to China's capital after the first semester. Others intend to remain in evacuation until the end of the current academic year.

The Federal Council of Churches, in an appeal to Secretary of the Interior, Harold L. Ickes, urged that adequate provision be made to meet the basic needs of Japanese Americans before evicting them from War Relocation Centers. These provisions should include housing; assistance in employment, and the care of the aged and orphans.

Conscientious objectors have performed close to five million man days of work for the government, worth base pay, it is computed in a report more than $10,000,000 valued at Army on four years' experience with Civilian Public Service compiled by the American Friends Service Committee.

Modern funeral customs should be revised, so thought the members of the Ministers' Association when they met for their annual meeting at Lakewood, Ohio, and they recommended the following: permanent memorials instead of excessive floral displays; a wider use of churches as an appropriate place for funeral services.

YOUTH CHURCH

Youth Church. Inspired by viewpoints expressed to him by soldiers when he served as chaplain in the 81st "Wildcat" Division, the Rev. Clarence W. Franz has opened the Young People's Church of Hollywood, which he hopes will be "the kind of church that youth wants."

"Religion must be brought into focus with the personal and social needs of youth. There will be nothing 'sanctimonious' in our programs at the Young People's Church," Mr. Franz declared.

As a chaplain, he asked soldiers, "Why don't you go to church?" Among answers he received were:

"Preachers don't seem to be able to preach sermons that have anything to do with a fellow's daily life."

"When preachers perform in the pulpits, they neither talk nor act like human beings. They get a 'holy' tone in their voices and have a peculiar stiff piousness in their manners."

"There's too much preaching about little things 'not to do' and 'you'll be damned if you do them' without any intelligent reasons for refraining from doing the things condemned. All together, there's too much about the church that has no appeal to common sense."

Mr. Franz's remedy for the situation is the Young People's Church which, he said, would encourage "Wholesome, innocent amusements with recreational activities and motion pictures featured once a week."

"The preacher will let the young people practically run the church," he promised. "He will stand ready to learn from his audience. And he promises not to preach a sermon long enough to put anyone to sleep."

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"

By Halford Luccock, D.D.

Christmas Rush

[Strangely enough, there is a text in the Christmas story in Luke which suggests that the all-too-familiar "Christmas rush" began with the first Christmas. For in Luke 2:16 we read, "And they came with haste and found Mary, and Joseph, and the babe." This was describing the shepherds on the hills around Jerusalem after they had heard the song from the skies. These men were in a rush. There was no time to lose. A great event was taking place in their little town of Bethlehem, and they rushed to be there.

That was a very different kind of "Christmas rush" from the one we have all experienced. There has been far too much of the pell-mell, hurly-burly quality in Christmas shopping and a breathless last-minute sprint to get ready. This has made a yearly succession of headaches to store clerks and postmen. This crowded hurry has often had the effect of making it almost impossible to pause to take in the large and deep meanings of Christmas.

Yet the idea of rush and hurry is one that belongs to Christmas, and ought not to be separated from it. There is, and always has been, a tremendous urgency to understand the meaning of God's revelation of himself and his purposes in the gift of Christ.

This Christmas that urgency is greater than ever before in all history. For this is the first Christmas after the production and use of the atomic bomb which opened up a new era in history. That was really "the shot heard round the world," and it has said to all humanity: "Hurry *up*. The world had better hurry up and make a journey to Bethlehem and find in the manger there its only chance of life."

That is the urgent Christmas rush of 1945! Someone has put this urgency in an epigram: "We must go back to the Good Book, or we will go back to the Good Earth." Certainly one truth stands out in appalling clearness: *We will have one world or none.*

That is what makes Christmas this year, as never before, *good news*—news good enough and big enough to match even the atomic bomb.

It has been deeply impressive to note that nearly every commentator who has spoken on the atomic age looming ahead of the world has used the language of religion. They have *had* to use it. There isn't any other language big enough. Here is Drew Pearson, for instance, columnist, certainly not a minister, writing: "So the problem of preventing future wars is very deep and difficult. It gets down to the basic rules of Christ's Sermon on the Mount. How we can carry that out

I don't know, but we must do it or see civilization perish from the earth." And here is Dorothy Thompson, another columnist: "The message of the Unknown Soldier comes to us today in the very words of Christ, 'Ye must be born again' or we have died in vain."

The Christmas message comes to us this year in a package marked in large red letters—RUSH! Will you help to open it for the world?

"Missed Its Chance"

¶ The old familiar poem by Amos R. Wells may possibly furnish the theme for a Christmas talk, simple, yet with large meaning. Everyone knows it, but here is a reminder of the idea. It is on the marvellous chance which the innkeeper in Bethlehem had of making his inn the most wonderful building in the world, the chance of a million years, if only he had admitted Mary the mother of Jesus so that Jesus might have been born in the inn, instead of turning them coldly away "because there was no room." Mr. Wells pictures the innkeeper explaining how such a blunder happened. His apology goes this way:

What could be done? The inn was full of folks!
His honor, Marcus Lucius, and his scribes
Who made the census; . . . Such a noble throng
As Bethlehem had never seen before. . . .
Could I know that they were so important? Just the two;
No servants, just a workman sort of man,
Leading a donkey, and his wife thereon
Drooping and pale; I saw them n myself—
My servants must have driven the away.
Of course, if I had known them w they were,
And who was he that should be bo that night . . .
Alas, alas, to miss a chance like th
The inn that might be chief amo them all—
The birthplace of Messiah—had known!

The chaplain will need no furth word toward his own application the theme, the chance which the co ing of Christ into a man's life mean and the great tragedy of missing it.

"A New Way Through Old Country"

¶ An obvious Christmas text, use thousands of times, as it deserves be used, is that which describes th return of the Wise Men from Beth lehem to their homes. They went bac by another route than the one b which they had come, so as to avoi giving any information to Herod. Th statement reads: "They departed int their own country another way."

If we let these simple words ro around in our imagination they sug gest several things of permanen value. One is that the big task *going back* from Bethlehem. It is th job which the Wise Men had of goin back, from the new experience whic came to them, into the place of the ongoing life. The meaning of Christ mas is grasped only when we go bac to our daily life through the year an make it different in view of the reve lation of God and the meaning of lif which Christmas represents.

The theme of the talk might be "Just what differences does th

Christmas truth make? In what manner does it make 'a new way through old country'—the country of our familiar world in which we live and work?" It is at least a new way of *power,* power to overcome the destructive forces of life; "but as many as received him, to them gave he power to become the sons of God." It is a new way of *fellowship,* the replacement of the digging elbows of strife by the linked arms of cooperation.

Telling Your Ancestors

¶ In September of this year the newspapers carried a strange and interesting story of the ceremonial visits of the emperor of Japan to three shrines for the purpose of making a report to his ancestor about the end of the war. The first thought of everyone on reading that was that it was bad news for the Honorable Ancestors! "Telling the ancestors" is a strange custom for us to think of. It takes us into superstitions very foreign to us. We have no ancestor cult in our country or religion, though we have plenty of ancestors.

However, the little bit of news does project one question well worth thinking about: "How would we like to tell our ancestors how we are getting on with our jobs, and about our war against evil? Have we got anything which we would be willing to tell to those who have made a great investment in us, our physical and spiritual ancestors, those who have labored and into whose labors we have entered? Have we let them down?"

First, our physical ancestors—the fathers and mothers and the grandfathers and grandmothers. We are all surrounded by a great cloud of witnesses. Have we kept faith with the best in them, kept faith with their hopes for us, their belief in us? We often speak of a person "having his head in the clouds." Well, it is a good thing to have your head in the clouds if it is a cloud of witnesses in the form of parents and ancestors of integrity and nobility!

Then there are our spiritual ancestors—our national ancestors, for one thing, those who have passed on to us our nation; for example: Jefferson and Lincoln who embodied the democratic faith. Could we tell them about our practice of democracy and how we are dealing with that heritage? Then there are our spiritual ancestors who pioneered the way for our religion: the Old Testament prophets with their passion for justice, Jesus and his gospel of love, Paul, Luther, Wesley, St. Francis, and an innumerable host.

"Where Do I Come In?"

¶ A familiar question, isn't it? We hear it every day. It is asked inaudibly by thousands of people in making nearly every decision of their lives. Two things can be said about this question: (1) It can be the most *damning* question in the world. (2) It can be the most *saving* question in the world. It all depends on how we say it.

We all know what a destructive force that question can be. We have only to look about us. Think of the sordid and dangerous years when groups of men in the United States, intent on profit, shipped vast loads of scrap iron and other materials of war to Japan, saying, "Where do I come in?" Think of the powerful groups in France before the second world war broke out, who were more intent on

saving their privileges and profit than they were on saving France, and who made their watchword, "Rather Hitler than Blum!"

Yet it can be a saving question, when people seeing a situation of need have asked, "Where do I come in?" Such people have had concern to fit themselves into places and times where the help of one person was the determining factor in making the best out of things.

One special aspect of this is worth stressing. It is a supreme question for this day. There is a tendency to discount the individual in these days of vast impersonal power. Some people may and do ask, "What does one individual count in such a tremendous force as the atomic bomb, for instance?" The answer is that the individual counts more than ever! The only power big enough to save the world is an aroused public opinion, and that is made up of individuals who ask, "Where do I come in?"

Better Than a Star Part

¶ A VETERAN ACTOR, opening on Broadway last fall, said a good thing about the theatre, a thing which has a much wider application than merely to the drama. He said, "It is a much better thing to have even a very small part in a Class A show than to have the star part in a flop."

Agreed! And that goes for the whole of life. It is a much better thing to have even a very small part in the biggest play ever put on, in the Kingdom of God on earth, than to be a star in "the biggest flop" a man can be in, that is a life all wrapped up in himself. This leads into questions worth discussing. One is, just why is it that the play *"ME,-Myself"* is always a flop so far as getting the most out of life's possibilities is concerned? Second: Why is the building of the Kingdom of God, of justice and brotherhood and peace, the real Class-A drama of earth, where any role is a great one? What different kinds of roles are there for us to play in that drama?

"But We See Jesus"

¶ THIS IS A GRAND TEXT which, like so many words of the Bible, fits any time but seems to fit this particular time as though it were written for it. It is in Hebrews 2:9: "But now we see not yet all things put under him, but we see Jesus."

The author of the Epistle to the Hebrews was looking about his world and it looked dark—as ours does. He did not kid himself or those to whom he was writing. He did not go into sentimental illusions, and say, "Every day in every way things are better and better." He was an honest man. He said plainly that things are not yet under Christ's dominion by a long shot. *But,* he wrote, "We do see Jesus" at work in the world as the power of God and the wisdom of God.

It's a great word, that word *"but."* So many times we use it in such a different way than it is used here. We use it as an excuse. We say, for instance, "That's a fine ideal *but,"* and then we go on to establish an alibi. Or we say, "That would be a fine thing to do, *but* this is not the time for it." To excuse us from trying anything hard, that's about the best alibi going, because there isn't a single thing on earth worth achieving for which this is the right time. If we wait for the perfect time, we just wait.

This writer tells how to use the conjunction *but.* Don't use it as an excuse; use it as a persuasion.

Silent Night, Holy Night

(Franz Xavier Gruber)

THE immortal "Silent Night, Holy Night" has become as indispensable to the spirit of Christmas throughout the world as holly or the silver-trimmed Christmas tree. But, despite the world-wide fame of this immortal hymn, there are few people who could tell offhand who composed the song or under what circumstances it was created.

"Silent Night" is the composition of a school-teacher-organist in Austria who wrote it a little more than a hundred years ago and who, after his death, passed into complete obscurity and neglect. He was Franz Xavier Gruber, the son of a linen-weaver, born in 1796 in a poverty-stricken hut in Unterweizberg, a hamlet near the Hochberg of Upper Austria. Franz Gruber showed signs of musical talent from early childhood. To Gruber's father, however, the possibility of a musical career for his son was not to be considered. He was a linen-weaver, his ancestors had been linen-weavers; his son, too, should consecrate his life to that respectable profession.

As a boy, young Gruber devoted his time to diligently learning the trade. At night, however, he would steal out of his house and visit the village schoolmaster, Andreas Peterlechner, who gave him secret instruction in reading and writing, and also gave him elementary lessons on the organ.

One day, the village schoolmaster was taken violently sick. Since his duties likewise included the playing of the village church organ, his illness meant that there would be no organ music that day. Franz Gruber, then in his twelfth year, leaped upon the organ bench and played the entire service from memory. This feat made an unforgettable impression upon the villagers, who immediately made of him a town hero. In the face of this lavish admiration, it was now impossible for Gruber's father to deny his son the privilege of a musical education. He bought an old piano, and arranged that the boy might take regular lessons.

In 1816, Franz Gruber was appointed schoolmaster and organist at Oberndorf. There he became an intimate friend of the parish priest, Josef Mohr, whose free hours were spent in the writing of verse. On the day before Christmas of 1818, Josef Mohr brought Gruber a Christmas poem which he had composed for the holiday and asked his friend to prepare a melody for it. In less than an hour, Gruber composed his immortal melody. He wrote it all in one piece; it literally poured from his pen; and when it was written down it did not require revision.

One evening later, Gruber and Mohr introduced "Silent Night" in the village church of Oberndorf. The beautiful melody made a profound impression on the villagers, but it is not

likely that even the most enthusiastic listener realized he was attending the birth of a masterpiece.

How "Silent Night" penetrated out of a little Austrian town is another story. An organ builder heard the song in Oberndorf and was so struck by the beauty that he committed it to memory. He carried it away with him to other neighboring Austrian villages. In one of these, the four Strasser singers—concert artists all—heard the song and were so profoundly moved by it that they included it in their concert repertoire. The song spread like contagion, first in Germany, then throughout Europe.

Strange to say, though the melody was world-famous in 1850, no one seemed to know the name of its creator. Some said it was a folk song discovered in the mountains of upper Austria where it had been sung for generations. In 1854, a group of royal court musicians of Germany wrote to the St. Peter Monastery in Salzburg inquiring if they possessed any documents explaining the origin of this Christmas hymn. They replied that no such documents existed, that they were as much in the dark as the rest of the world, when—quite by accident—the inquiry came to the notice of a choir boy who happened to be the youngest son of Franz Xavier Gruber. The boy exclaimed that his father had composed the song, that as a matter of fact his father was still alive and could prove his authorship without a shadow of doubt.

Even after Gruber's authorship of the song was convincingly established in 1854, the composer remained an obscure and unknown figure, completely forgotten by a world which, once each year, chanted his hymn to inaugurate Christ. Franz Xavier Gruber died in poverty and obscurity in 1862, but he left the world a priceless heritage.—DAVID EWEN in *Coronet*

Attention, Chaplains in Separation Centers!

A TIMELY PAMPHLET entitled "Going Home" is now available to you free in quantity. It deals with the returning service men's relationship to the local church and the mission of the church as a whole.

The author, James Lee Ellenwood, has been a chaplain. His timely suggestions are presented with a foreword by Commander Harold E. Stassen, who summarizes the purpose of the publication as telling the returned service men that "while you are looking for a job and taking part in the veterans' group, you should not forget the church on the corner [which] should be your church."

This pamphlet has been issued jointly by the National Council of the Service Men's Christian League, The Army and Navy Department of the Young Men's Christian Association, and The National Headquarters of The Salvation Army.

It can be distributed personally by the chaplain and from literature racks in separation centers, chapels, and other strategic spots.

Send your order to: *The National Council of The Service Men's Christian League*, 1700 Sansom Street, Philadelphia 3, Pa.

ILLUSTRATIONS

Phillips Brooks, of the radiant pulpit, once told the students at Harvard: "Here is the last great certainty. Be sure of God, and in the end nothing can overthrow you." Little wonder that Helen Keller, triumphant over handicaps, upon first meeting with the noted preacher spelled out the request of her soul: "Tell me, sir, what you know about God."

•

The story is told of an illiterate woman and the visit of a circuit-rider among the mountaineers. He preached the gospel of Calvary at a family gathering. When he had finished his message, this illiterate woman, speaking for the group, questioned: "Stranger, when did you say all this yere happened?" "A long time ago," was the reply—"nearly two thousand years ago." "And they nailed him to that thar tree when he hadn't done nothin' to hurt them—only jist loved them?" Then with a broken shout and sobbing voice, "Wal, stranger, let's hope it ain't so!"

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On the tomb of Bunsen, the chemist, there is inscribed in Latin: *"Amavimus, amamus, amabimus."* His dying whisper to his wife was: "We have loved, we love now, we shall love forever."

•

In an old book there is a man who had a mania for building towers. He succeeded at last in building one tower with eleven thousand stairs. Just as he was ready to congratulate himself upon his accomplishment, *he looked up and saw the stars.*

The coming of Dwight L. Moody to a certain city was being discussed by a group of representative churchmen. The several successes of the famed evangelist were brought to the attention of those present. One unimpressed member asked, "Does Mr. Moody have a monopoly of the Holy Ghost?" To which another replied with conviction, "No, but the Holy Ghost has a monopoly of Mr. Moody."

•

Margaret Barrie's intended husband, a young preacher, was killed in an accident. She had her distinguished brother, Sir James, write to the members of the saddened parish: "My sister is not afraid. God who gave his Son for the redemption of the world, has told her that he had need of this disciple's life. So God chose his own way and took her Jim, her dear young minister. And she says 'God's will be done,' and she thanks him for taking away so suddenly only one who was ready to face his Maker without a moment's notice."

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It made news when the columnist Heywood Broun turned to religion. Soon after his passing, Christopher Morley wrote of him: "He always took an innocent pleasure in being what used to be known as a Man About Town; and little by little he discovered that the Town that is most interesting is the City of God."

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Dean Lynn Harold Hough, of Drew Seminary, made this profound statement in one of his sermons: "You can test a civilization by its capacity for

tremendous beliefs. The civilization which has become unable to believe in immortality has ceased to deserve immortality."

It violates good taste to tell stories about heaven and hell, yet such a story, patterned after Dante's *Inferno*, illustrates a basic truth and, therefore, should be told. A man died and awoke in hell. There he saw men and women gathered around tables which were heavily ladened with food and drink, yet all were starving and thirsty. None could feed himself, for on each one's arms there were fastened long metal implements that kept his arms straight and prevented him from lifting the food and drink to the mouth. Later, this same man was transported from hell to heaven. There he saw the same scene enacted. There men and women were gathered around tables on which there was an abundance of food and drink. The same long implements were strapped to their arms, yet all the people were well fed—for each one was feeding his neighbor. This is a modern parable of significance.

(*Ray Freeman Jenney, D.D., LL.D.*)

Centuries ago, Robert Bruce, the great leader of Scotland, willed to go on a pilgrimage to the Holy Land. Before his departure he was stricken ill. He called his friend, Lord Douglas, and said to him: "When I am dead, I want you to take out my heart, put it in a small casket and take it with you to the land that was sanctified by the feet of the Saviour." Accordingly when Bruce died, Lord Douglas took out his heart and put it in a small golden casket and took it with him to the Holy Land. Arriving there he was engaged in battle by the Moors who were putting his own soldiers to rout. Turning to them and holding up the heart of Robert Bruce he said to them: "Where the heart of Robert Bruce was wont to go, there go ye." Then throwing the heart of Robert Bruce in among the enemy, his followers, anxious to recover that which they loved, went in amongst the enemy and won the day.

Some years ago a traveling circus came to a community in Brooklyn. One afternoon a lion broke loose from its cage. As soon as the escape had been discovered, the hunt was on, and all evening and all night the keepers traveled throughout the community trying to find the lion. At dawn they located it and, strangely enough, the lion had wandered to the waterfront where there was an old, abandoned house with a fence about it. There was the lion, walking back and forth before the fence, continuing the treadmill into which it had been born in a circus cage. There are many who find in it a parable of what is always happening in the world. Each generation keeps walking back and forth with a reasonable contentment in the prison cage of fate. (*Joseph R. Sizoo, D.D.*)

A couple of Army majors on a mission that took them to many camps throughout the country found that most of the men assigned to do their driving drove with a true soldier's disregard of life and limb. When they arrived at a camp in the Middle West a Negro corporal who was appointed to drive them about in a jeep proceeded at the conservative speed of thirty miles, carefully rounding the turns, stopping at the ditches, avoiding bumps. They felt impelled to compliment his unusual vigilance. The corporal's simple reply was: "Well, sirs, Ah look at it in this way. Ah'm in this here jeep, too." The world is one "jeep" and we are all in it. We all shall either smash up, or we shall arrive safely together.

(*Albert Edward Day, D.D.*)

BACKFIRE . . .

A department devoted to your right to disagree!

"Chaplain's Handicaps"

I TAKE issue with an important emise in "The Chaplain's Handi-ps," by Chaplain James L. McBride ct. 1945, issue). Chaplain McBride ates: "Chaplains are not in the my because government is pri-arily interested in the saving of en's souls. The chaplain shares the ission of all other arms of the serv-e to strengthen the will to victory." e goes on to say, "Religion can and es make men's souls strong *for ttle.*"

As a member of the regular Army, haplain McBride has evidently be-me indoctrinated with the average ie officer's impersonal attitude that ight and force in battle are the im-rtant goals to be achieved in life, id that religion and moral values are cidental as they contribute to vic-rious killing.

I came on active duty as a chap-in to contribute or strengthen the ill to victory. In contrast to Chap-in McBride's statement, I put on the rmy uniform to save and to preserve ien's souls. If in doing this I *con-ibuted* to their "will to victory" and ie ultimate success of our arms in attle, that is a comforting and satis-ying by-product of my work.

If Chaplain McBride's statement ere true we would need chaplains nly in time of war, and ministers nly in time of civilian crises and omestic distress. If we haven't cul-vated religion and moral stamina *efore* trouble and tragedy come into ur homes, nation and world, we'll ever capture it on short order.

I contend we chaplains are not in niform to preach and teach religious and moral values primarily to insure military triumph. *I* am "primarily interested in the saving of men's souls."

—Chaplain Alfred G. Belles

Holy Day Formations

FIVE YEARS and more of active duty as an Army chaplain and co-laborer of God has brought me in contact with many service men of all ranks up to and including division commanders, whose constructive criticism on various subjects was either requested or freely offered "for the good of the service." The war being ended, the time is now ripe to present a subject upmost in the minds of many soldiers, in particular as we again approach the Holy Day seasons.

That subject is post and division formations in observance of Christmas and Easter. The following examples are taken from my own tours of duty in several camps prior to combat duty with the First Army. A so-called "Easter sunrise service" was held in 1942, the post chaplain in charge. The respective memorandum of the post commander directed that every available Protestant enlisted man and officer be in attendance and that "any Protestant services planned on this day will be cancelled to assure a maximum attendance." Unnecessary grief and argument followed, rank seemingly winning the case, until my own C.O. directed the announcement of Easter Day services and Holy Communion to be held in the unit chapel at an appropriate hour.

Likewise, in 1942 and 1943 one of our armored divisions was ordered to attend Christmas and Easter formations, by "order" of the commanding

general, regardless of religious conviction and church affiliation. Consequently, no weekend passes were granted in my outfit and all married officers and men residing in adjacent communities were ordered present at 0430 for the Easter formation at 0600 hours. As for the chaplains who had completed their plans and preparations for appropriate divine services and Holy Communion (in some cases as early as 0700 and 0900 hours, owing to ecclesiastical law and services of other faiths held in the same chapel) no information came to them until three days before the Holy Day. The division chaplain claimed the Christmas formation was the general's order and "a dry run for Easter."

I conscientiously objected to such regimentation and obligatory attendance under the apparent cloak of a military ceremony. My regimental commander excused me for the same reason from appearing on the platform with the rest of unit chaplains. At the same time I had the excellent opportunity to learn the negative reaction of members of the staff and of the enlisted men who were standing on either side and behind me.

It is my firm belief and conviction that post and division chaplains not merely should be definitely opposed to the spirit of such orders or "desires" but approach their commanding officers on this subject of compulsory attendance of religious formations. I have yet, after five years, to make the acquaintance of an army officer of training, experience and wisdom who orders his unit to attend formations of this nature without first consulting the chaplain who is the "logical adviser in all matters pertaining to morals and morale" and without regarding the various faiths represented, and those of no faith, in his command.

After all, we have been fighting for "freedom of worship." Now let's practice it in the postwar world, beginning with ourselves and in the armed forces of our beloved country.

I should like to see a fuller discussion of this subject.

—Chaplain K. W. Schaa

More re: T-S Card

ALL THIS TALK about T-S cards leaves me cold. Without question there is a T-S card that neither dignifies the chaplain nor his office. This type has almost always been issued by someone other than the chaplain. Rather than lament it I would consider it an opportunity and try to use it. We might as well; it's here to stay whether we like it or not.

Anyway, I'm not so sure it's a bad thing. I'll admit the discussion in "Backfire" had me questioning it for a while, but then I threw the problem into a friendly gathering of GIs one evening. They were unanimous in thinking the T-S card had served a useful purpose and a few proudly displayed their own cards.

The best was one put out in a General Hospital and had the signatures of both Catholic and Protestant chaplains. It was entitled "Theological Seminary," and it gave Bible verses for the meeting of all sorts of problems. It was so intriguing that we had to get out a Bible right then and there to see what the verses were. I have no question but that that card provided a splendid means of contact with patients for those chaplains.

As for "Chappie," it's such a familiar term for brother officers to us that I question its "weak sister" connotation. Of course, "Padre" may sound more manly and dignified, but it has the "spiritual father" connotation; I believe I have the authority of Christ himself for rejecting that. I'll stick to just plain "Chaplain," but if my CO or a 2nd Lt. wants to say "Chappie" it's o.k. with me. (Just between us, I'll sure be glad to hear "Mister" again!)

—Chaplain Leslie G. Deinstad

BOOK NOTES

od-by to G.I. *By Maxwell Droke. Abingdon-Cokesbury. $1.*

HERE have recently appeared a number books addressed to civilians on the sub-t of the returning service man. But here one addressed to the service man himself the all-important subject, "How to be a cessful civilian." And, for our money, it cks more common sense per paragraph n almost anything we've read in a long ile.

For one thing, it is written by a man who nself is a veteran, and knows all the prac-al problems a fellow faces who must at-npt reconversion to civilian ways after g months and years at war. For another ng, it gets down to brass tacks with a nimum of "philosophizing" and proceeds lay it on the line in soldier language.

Though this is not primarily a religious ok, it manages to get in some very effec-e plugs for religion and the church. *Good-by to G.I.* is like "a hand on the oulder in a friendly sort of way." And ly you chaplains know so well just how uch the returning veteran is in need of at sort of hand. You could not do better an recommend this book to your men—or, tter still, to your home church as an un-celled gift to every member who shortly ll be returning.

e Church and Demobilization. *By J. Gordon Chamberlin. Abingdon-Cokesbury. $1.*

ND if its the home church itself you wish challenge on the matter of being ready its men, we've seen no better treat-nt than you'll find in *The Church and mobilization.*

For quite some time the Rev. Mr. Cham-lin, a specialist in the young adult field, been specializing in the field of the urning service man, and in this work he nes up with a very able treatise that will e any local pastor or committee just the d of briefing they need if they are to be akened to their opportunities.

ll of us have bewailed the small per-tage of local churches which have con-ently maintained ties with their men in service. It is to be hoped that many will get this book in time to bring forth works meet for repentence—for even a last-minute reformation is better than no reformation at all.

Home Is a One-Way Street. *By William Heyliger. Westminster Press. $2.*

WHILE we're on the subject of tomes dealing with the returning soldier, we must mention this ably-written book. If you want your "veteran's problems" served up in fiction form, you can't do better than turn to *Home Is a One-Way Street.*

Unlike too many modern fictioneers who, in dramatizing war themes, feel it is necessary to make every character a psycho-neurotic or a maladjusted wolf, Mr. Heyliger has created in Johnny Allen a character more like the average veteran than any we've seen lately.

Realistic without being dirty (which seems to be the modern connotation for realism these days), tender without being sloppily sentimental, forthright without being "tough," this book probably comes closer to picturing the actual, practical problems of a veteran facing personal reconversion than any of the curent flood of novels now pouring from the presses.

One Destiny: An Epistle to the Christians. *By Sholem Asch. Putnam. $1.75.*

SHOLEM ASCH is one of our major modern prophets. In his epic novels, *The Nazarene* and *The Apostle,* he has made a magnificent contribution to a broader understanding of Christians by Jews and vice versa. An orthodox but liberal Jew, and not a Judaist turned Christian as some have claimed, Mr. Asch nevertheless writes with as keen a comprehension of Jesus and Christianity as any novelist who ever sought to interpret them.

So when he addresses usward "An Epistle to the Christians" it behooves us to listen attentively, mayhap humbly. For he is seeing us as perhaps we can never see ourselves.

Asch hungers for a closer rapproachement between Christians and Jews. He points to their identical religious values, and feels that we have sufficient common ground on which to stand together, and, now that our war with the military phases of fascism and anti-Christ has been won, we should team up to see that we are victors also against their more insidious ideologies.

The author cannot forget that some 7,000,-

000 Jews were destroyed in the lime cars, gas chambers and flaming ovens of Poland —and destroyed by a once-proud "Christian" people. Nor should we forget it. And while he in no sense is here blaming bona-fide Christianity for this, the impression is left that we who better represent the faith cannot avoid some compunctions regarding our failure to better Christianize the so-called "Christian" lands.

He does not excuse Jewish shortcomings, nor does he fear to face the harsh facts of history. But he throws out something of a challenge when he states quite truly that "the attitude toward the Jews is the barometer which has registered how much Christian spirit there is among Christians."

Marriage in War and Peace. *By Grace Sloan Overton. Abingdon-Cokesbury. $1.75.*

WE don't know of any writer who could handle this important subject with greater gifts of broad knowledge, keen understanding and genuine helpfulness than Mrs. Overton. For more years perhaps than she cares to remember, this author has been speaking to youth and its problems—through campus contacts, on the lecture platform and via the medium of her writings. And whatever she has had to say, and on whatever theme, has provided her with an ever-increasing audience. Her last work, *Love, Marriage and Parenthood,* brought her an accolade of attention. And this one, we predict, will do even better by her.

Marriage in War and Peace touches with rare insight upon the soldier and the veteran, woman in war and peace, the family and reconversion, and war marriage and postwar family living. We can recommend this book unreservedly.

Thinking Where Jesus Thought. *By Hillyer H. Straton. Bethany Press. $2.*

IN his preface to this important book Dr. Edgar DeWitt Jones says that "the author emerges as a preacher-theologian of scholarly mind, chivalrous bearing, constructive method of approach, and superb skill in the handling of his material." That is a deserved tribute. For the pastor of the First Baptist Church at Malden, Mass., an enlightened conservative, gives us here an approach to theology and its application to modern living that is as vital as it is practical.

Studded with apt illustrations and abounding in quotable sentences, *Thinking Where Jesus Thought* cannot help stimulating the imagination and the will to do something about making down-to-earth Christianity something more than a minor decoration on our existence. It deals with profound truths, but there is a clarity to Dr. Straton's writing that lifts it above the productions of too many theologians who seem to feel that depth and density must necessarily go together.

In Briefer Compass:

THE following booklets, on various subjects of important interest, are worthy of your attention:

If I Marry a Roman Catholic is issued by the Commission on Marriage and the Home of Federal Council of Churches; sells for 5 cents, with special rates for quantities.

The Church's Battle for Europe's Soul, by Dr. A. L. Warnshuis, is the World Council of Churches' report to the Christians of America concerning our duties and opportunities on the Continent. It may be obtained from the World Council's offices at 297 Fourth Avenue, New York 10, N. Y. 25 cents per copy; quantity prices upon request.

How Can We Make the Victory Stick? is a series of thirteen radio broadcasts by Dr. Denna F. Fleming, professor of International Relations, Vanderbilt University. It is published by the Woodrow Wilson Foundation, 45 East 65th St., New York 21, N. Y. Single copies free; special prices on bulk orders.

The Protestant Faith, by George Crapullo (minister of Irving Square Presbyterian Church, Brooklyn) does a good job of giving in compact form the story of the origin, cardinal principles and achievements of Protestantism. Admirably suited for laymen. Single copies, 25c; in quantities of 10 or more, 15c. Order from the Rev. George Crapullo, 73-60 194th St., Flushing, N. Y.

Personal Counseling Packet, prepared by the Federal Council's Commission on Religion and Health, contains six pamphlets dealing with different aspects of counseling. The titles are: "A Workshop in Personal Counseling" by Charles T. Holman; "A Counseling Viewpoint" by Carl R. Rogers; "The Ministry of Listening" by Russell L. Dicks; "The Ministry of Counseling" by Rollo May; "Counseling to Meet the Needs of Returning Service Personnel" by John A. P. Millet, and "Personal Counseling — A Bibliography." Price, 50c. Address: Federal Council of Churches, 297 Fourth Avenue, New York

PERSONALS

CHAPLAIN ROLAND W. FAULK, USN, reached the climax of his eight years' service as a chaplain when he participated in the surrender ceremonies held aboard the U.S.S. *Missouri* in Tokyo Bay. The chaplain, a Methodist minister from Harleton, Texas, composed and gave a prayer which was a prelude to the ceremonies concluding the war.

☆ ☆ ☆

The employment, from appropriated funds, of civilian clergymen as auxiliary chaplains has been authorized by the War Department, subject to certain conditions. Serving under commissioned Army chaplains, their duties will be of a purely religious nature and none will be employed on a full-time basis.

☆ ☆ ☆

CHAPLAIN MASAO YAMADA, Congregationalist minister, serving with the 442nd Infantry Regimental Combat Team, has recently been awarded the Legion of Merit. The chaplain is one of three American chaplains of Japanese ancestry in the United States Army.

☆ ☆ ☆

Another case of a chaplain meeting his son while in an overseas theater occurred when CHAPLAIN PAUL SHELFORD met Corporal Paul Shelford, Jr., in New Guinea.

☆ ☆ ☆

CHAPLAIN JOHN M. WHALLON has written that during the two months of combat in Leyte Gulf, services were usually held in the tank deck or in the messing compartment of the LST on which he served. For an altar a gun platform was used, and for Communion services the best strategy proved to be two upturned hospital beds with 8-inch slat sides.

☆ ☆ ☆

CHAPLAIN EDWARD H. JONES has a plan which he feels will stimulate greater interest and attendance at his chapel service in Galena, Alaska. He is asking different denominational groups to sponsor a Sunday and on that Sunday he plans to preach on one of their great denominational leaders. The chaplain is a member of the Presbytery of Huntingdon, Pa.

CHAPLAIN REINHOLD HENKLEMANN was presented with a Third Service Command certificate of commendation for outstanding and meritorious work among the prisoners of war at Camp Somerset, Maryland. Chaplain Henklemann was pastor of the First Moravian Church, York, Pa., prior to entering the chaplaincy.

☆ ☆ ☆

CHAPLAIN PAUL H. ELMEN used "The Good Neighbor" as his topic when he spoke on a recent CBS Church of the Air Broadcast. The chaplain, a minister of the Congregational Church, served with the 6th Armored Division of the 3rd Army and holds the Bronze Star Medal, the Silver Star, the Purple Heart and a Citation for Meritorious Service.

☆ ☆ ☆

Chief of Chaplains LUTHER D. MILLER and CHAPLAIN JACOB P. RUDIN were speakers on a special Yom Kippur broadcast over the Columbia Broadcasting System.

☆ ☆ ☆

One hundred Army Air Force chaplains who have been assigned to occupation forces in Germany have been given a special one-week course to prepare them for the problems they will have to handle while on this service.

☆ ☆ ☆

The first hospital chapel on Guam, "Chapel in the Palms," has been opened. CHAPLAIN E. RICHARD BARNES, former pastor of the Epworth Methodist Episcopal Church, Elmira, N. Y., designed the chapel.

☆ ☆ ☆

An unusual representation of denominations has been reported by CHAPLAIN IRA E. SHERMAN. He held a service to encourage two young men, a Baptist and a Lutheran, to enter the ministry. The chaplain's assistant is an Episcopalian, the organist a Presbyterian, and Chaplain Sherman is a Methodist.

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CHAPLAIN NORMAN C. MILLER is another chaplain who has had an opportunity to visit historic spots in Europe. He visited Oberammergau and met a large number of the persons who participated in the Passion Play. Another interesting place was the palace of King Ludwig II, sometimes called the "Crazy King of Bavaria." This palace is finished inside completely with twenty-four carat gold leaf.

A six-day conference in London and a three-day conference in Hawaii were recently held by Jewish chaplains in those areas. CHAPLAIN JOHN I. RHEA called the London meeting and the time was devoted to discussions of Jewish affairs throughout the world. CHAPLAIN JOSEPH LIEF presided at the Hawaii conference.

CHAPLAIN ROBERT L. BARTLETT has told of services which he held in a Lutheran cathedral in Germany. The cathedral was built during the Middle Ages and is of late Gothic design. Chaplain Bartlett is a member of the Baltimore Conference of the Methodist Church.

At the Salvation Army-operated USO club, San Miguel, Calif., 400 guests paid tribute to the Chaplain Corps in celebration of its 170th anniversary. A highlight of the program was the showing of a film portraying co-operative war services of a Protestant, a Catholic and a Jewish chaplain.

CHAPLAIN ROBERT E. LEE, has been assigned to duty as chaplain of the new 45,000-ton aircraft carrier, *Franklin D. Roosevelt*. The new flat top, christened last spring, will be the peacetime show piece of the United States Navy.

The Navy Department has announced that CHAPLAIN JAMES E. DAVIS, detained by the Japanese since the occupation of Guam, has been released from Zentsuji camp in Japan after spending three years and nine months in captivity. Chaplain Davis was serving the Congregational-Christian Church, Fort Pierce, S. D., before entering the chaplaincy in 1939.

CHAPLAIN HAROLD G. ELSAM who served in the India Theater with headquarters of Lord Louis Mountbatten's forces, is now on duty in the Office of the Chief of Chaplains. Chaplain Elsam, son of missionary parents in India, served during World War I with the Indian Corsairs of the British Army. He will replace CHAPLAIN EDMUND E. WEBER as associate editor of the *Army and Navy Chaplain*. CHAPLAIN LEWIS C. BEISSIG also has been assigned to this office. He served fifteen months as sector chaplain in the Trinidad Sector and Base Command.

The Protestant chapel at the Naval Operating Base, Fifth Naval District, has been named "David P. Adams Chapel." This name was intended to honor the first Chief of Chaplains of the Navy. Adams sailed with Commodore David Porter on the *Essex* in 1812.

The Associated Press reports that CHAPLAIN IRA FRAZIER performed a triple wedding in London with three GIs and three WACs as the principals. The chaplain is a Southern Baptist minister from Knoxville, Tenn.

A school for the training of chaplains for veterans' hospitals will be established soon, according to CHAPLAIN CRAWFORD W. BROWN. He announced that the Veterans Administration is being "flooded" with applications for the chaplain posts.

Latest figures on Army Chaplain Corps are:

CASUALTIES:

Killed in action	7
Non-battle deaths	6
Wounded in action	22
Detained by enemy	
Returned to military control	3
Listed as missing	

DECORATIONS:

1,112 chaplains have received 1,446.

The Navy Department has announced that CHAPLAIN HENRY C. SCHADEBERG has received a letter of commendation for his services aboard the *USS Louisiana*, from Vice Admiral D. E. Barbey, Commander of the Seventh Fleet.

CHAPLAIN WILLIAM T. POWELL (The Salvation Army), regimental chaplain for the 276th Infantry, received the Bronze Star for meritorious service in France and Germany.

CHIEF CHAPLAIN CRAWFORD W. BROWN of the Veterans' Administration has reported that plans are proceeding for organization of the Chaplain Corps. The number of hospitals is increasing, a recent report showing 98 hospitals with about 94,000 patients. At least one full-time chaplain will be employed in every hospital with 500 beds.

An Epistle to CHAPLAINS

By CHAPLAIN WALTER R. FLOYD

(Station Hospital, Camp Patrick Henry, Va.)

A CHILD OF GOD, as ye are children of God, unto the builders of morale in the United States Forces, and unto all who are of the household of faith in work for our Lord Jesus Christ, greetings.

Be it known unto you, that I am not a prophet nor the son of a prophet.

I say unto you, that when ye were in the bosom of your family, and were surrounded by the very saints of God who were your co-workers in your congregation, ye did preach the Word of God. Ye did rise on flights of fancy in your homilies; your words were high and ethereal; your illustrations were moving and full of passionate power. Ye did hold forth until the sands of time in the hourglass ran low. And the people did feel the power of the Gospel of our Lord, and they did surround you, and did say unto you, "O our minister, that was fine." And the number of those who came to hear and follow your words increased in size greatly, and ye felt increasing amounts of the Spirit of God in Christ Jesus filling your soul.

But I say unto you, ye are not in an house of God to which people are accustomed to come, lo these many years. Ye are in a new chapel, and the congregation will be those who wish to come, who wish to see the value of your religion.

Moreover, ye shall be the servants of God in far-off places in the land of the Philistines, and ye shall find your congregation looking unto you for guidance in ennui, in hopeless situations, in boredom. Therefore now I say unto you, be practical; and again, be practical. In the words of your mouth, in the advices which ye shall give unto them, let your words cling to ideas which can be translated into life. Yea, and let not only your words be practical, but your life also; for seeing they shall see and understand. Let your light so shine before men, that they may see your strong faith in times of stress, and your unswerving honor in times of critical situations, and your firm loyalty to the things of God at all times, and, seeing, shall glory your Father who is in heaven.

Finally, brethren, be strong and simple-worded in the Lord. Christ Jesus did speak in common parables unto the people; and they heard him gladly. Our Lord Jesus did stop up one ear of his hearers, and into their heads did pour words of wisdom which changed their lives.

So I say unto you, be practical; be short-worded; be seated. Selah.

Christmas Prayer

LET not our hearts be busy inns,
That have no room for thee,
But cradles for the living Christ
And his nativity.

Still driven by a thousand cares
The pilgrims come and go;
The hurried caravans press on;
The inns are crowded so!

Here are the rich and busy ones,
With things that must be sold,
No room for simple things within
This hostelry of gold.

Yet hunger dwells within these walls,
These shining walls and bright,
And blindness groping here and there
Without a ray of light.

Oh, lest we starve, and lest we die,
In our stupidity,
Come, Holy Child, within and share
Our hospitality.

Let not our hearts be busy inns,
That have no room for thee,
But cradles for the living Christ
And his nativity.

—RALPH SPAULDING CUSHMAN
in *Hilltop Verses and Prayers*